

THE BAPTIST MAGAZINE.

SUPPLEMENT, 1826.

SEQUEL TO THE MEMOIR OF M. JEAN
FREDERIC OBERLIN, LATE PASTOR
OF THE BAN DE LA ROCHE.

HAVING procured some additional information respecting the venerable Oberlin, a Memoir of whom appeared in our number for September last, we proceed to lay it before our readers, in the hope that it will prove both interesting and profitable.*

The following document was found among the papers of the good man, after his death. It was written in the year 1784, forty-two years before his decease.

"I was born at Strasburg, A.D. 1740, on the last of August, and baptized in the Church of St. Thomas, September 1st.

"During my infancy and my youth, God frequently vouchsafed to touch my heart and to draw me to Him. In my repeated backslidings he has manifested towards me a patience and indulgence hardly to be expressed.

"A.D. 1767, the 30th of March, I arrived in this dear Parish, as Pastor, aged 27 years. In the following year, July 6th, God gave me for a wife that beloved person who has been so useful among you, and to whom you rendered the last honours six months ago. Her name was Magdalen Salome Witter. By her I had nine children, two of whom have gone before us into Paradise: seven remain still in this world.

"On the 18th of January last, ten weeks after her lying-in, my dear wife, apparently in good health, was snatched from me very suddenly. At that time, though brought very low, I yet experienced the gracious assistance of God in a signal manner, as has been the case on many other occasions during my life.

"All my life long I have felt a desire, at times a very powerful one, to die. This was owing, in some degree, to the painful feeling of my moral infirmities, and to my but too frequent backslidings. The wish was sometimes checked by the increase of my family, and the tender love for my dear wife and my children, as also by the strong inclination to be useful to a parish, which I love in my heart; but it was only restrained by short intervals.

"It is about a year since that I had first some presentiment of my approaching end. I did not pay attention to it; but since the death of my dear departed wife, I had frequent and not equivocal warnings of this kind.

"Millions of times I cried to God, that he would favour me with an entire and filial abandonment to His will, whether for life or for death; with an entire resignation of myself, so as not to wish, or to say, or to undertake, any thing but what He should think best,—He, the only Good, the only Wise.

"Having had such frequent warnings, I have arranged every thing, so as to prevent confusion after my death. For my dear children

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* Notice sur Jean Frederic Oberlin, Pasteur à Waldbach, au Ban de la Roche. Paris, 1826, pp. 79.

I fear nothing; but as I was always infinitely more inclined to diminish the troubles of others, than to occasion the least trouble myself, I feel much for those persons to whom my children may give sorrow or anxiety. May God reward them for it with full measure! But with regard to the children themselves, I do not fear. I have too often experienced the Providence of God for myself; I know too well His kindness, His wisdom, His love for me, to be in the least embarrassed about them. My dear departed wife herself never knew either father or mother, and has yet been a better Christian than thousands who have had the benefit of parental instruction.

"Besides this, I know how God hears prayer; therefore, from the birth of our first children, we have not ceased, their mother and myself, to supplicate God to make them disciples of Jesus Christ, and servants in his vineyard.

"With regard to thee, my dear Parish, God will not forget nor abandon thee. He bears towards thee, I have told you often—thoughts of peace and of pity.—Things will go well with thee; attach thyself only to Him, and commit to Him every thing. Oh! mayest thou forget my name, and only retain that of Jesus Christ, whom I have preached to thee; *He* is thy Pastor, I was only His servant; *He* is your dear master, who has sent me to thee, after having prepared me from my youth to become useful to thee. He is the All-good, the All-wise, the All-

mighty, the All-generous; I am a poor miserable and feeble mortal.

"Oh! pray, my friends, that you may all become his dear flock. There is no salvation in any one but in Jesus Christ! Oh! how he loves you, how He looks for you,

how ready He is to receive you? Go to Him, such as you are, with all your sins and infirmities. He alone can deliver and heal you. He will sanctify you and make you perfect. Oh, strive to belong to Him; and if you die, to die to Him: live so, that I may one day accompany you with songs of triumph to the throne of the Lamb, and to the habitations of bliss.

"Adieu, dear friends, adieu! I have loved you much. Even the severity which sometimes appeared to me necessary, had no other ground than an extreme wish to make you happy.

"God reward you for the services, benevolent acts, obliging demeanour and obedience, which you have rendered to His poor and unworthy servant; may He pardon those who have resisted me and have given me trouble; doubtless they knew not what they did.

"O God, may thine eye be upon my dear Parish; may thine ear be ready to hear them, and thine arm to protect them! O Lord Jesus Christ, thou hast confided to me this Parish, to me, a poor mortal! Oh! permit me to recommend it to Thee, and return it into thy hands. Give it Pastors according to thy heart, and never abandon it; direct and guide all events for their good—enlighten them, conduct them, cherish and protect them all, and vouchsafe that all of them, young and old, high and low, Pastors and Parishioners, may in due time meet in thy Paradise!"

The excellences of Oberlin did not shield him from opposition. Some of his parishioners, who could not appreciate the wisdom of his plans, and were galled by his faithful admonitions, determined at length to give vent to their malice, and formed a plan to waylay and ill-use him: the Lord's day was fixed upon for the execu-

tion of their purpose. By some means Oberlin discovered their design. On the appointed day he preached from Matt. v. 39. and enlarged on the patience with which Christians should endure injuries. After the service, the conspirators met in a house belonging to one of their number, and were engaged in preparing for their cruel enterprise. While they were conversing, to their utter astonishment, the door opened, and Oberlin himself entered the room. "Here I am, my friends," he said: "I am well acquainted with your design: you intend to waylay and ill-treat me. If I have deserved such usage, by violating the rules which I have enjoined for your observance, punish me at once. I deliver myself up to you, and save you the baseness of an ambushade." The men were overpowered and ashamed; they entreated his forgiveness, and were afterwards ranked among the warmest and most active of his friends.

In 1789, a Roman Catholic female of Schirmeck married a Protestant, a native of Waldbach. He was a wealthy man, but had numerous enemies, whom he offended yet more by his marriage. On the birth of their first child, they had agreed to go to Schirmeck, to have the infant baptized by the Roman Catholic Curate, according to the articles of their union. The husband's enemies heard of it, and determined to meet them in a lonely spot, on a mountain over which they must pass, for purposes of violence. The plot was discovered, and Oberlin's advice was solicited. He immediately proposed to accompany them, and use his influence, if necessary, on their behalf. When they came near the spot where there was reason to apprehend danger,

he knelt down and prayed aloud for divine protection. He had scarcely finished, when some men, who had been concealed in a thicket, came out and ran towards the party, with menacing cries and gestures. Oberlin took the infant in his arms, and went to meet them. "See," said he, "here is the child who has done you so much harm, and so disturbed your peace!" Perceiving that their intentions were discovered, and confounded at the presence of their pastor, they relinquished the bloody design which had been formed, and a reconciliation was effected on the spot. The rescued pair continued their journey, and Oberlin returned to Waldbach, attended by the individuals whom he had thus prevented from committing crime. "My children," said he, as they entered the village, "if you wish me to forget the day of the mountain, be sure that you remember it yourselves!"

In the success of Bible and Missionary Societies, Oberlin felt deep interest, and contributed to their funds to his utmost ability. When he first became acquainted with the Missions to the West Indies, he sold all his plate, and devoted the proceeds to that object. Every week a meeting for prayer was held in his parish, when those who were present deposited in a box their contributions: the yearly amount was very considerable.

It would be naturally expected that such a man as Oberlin would be loved and revered by his flock. They called him "Father," and they felt towards him a filial attachment. Of their esteem, constant proofs were furnished: let the narrative of one fact suffice. In 1815, Henry, Oberlin's eldest son, a most promising young man, caught cold, in consequence of over-exerting himself in endeavour-

ing to extinguish a fire, and fell into a consumption. He resided at Rothau, two leagues from Waldbach. When his end drew near, he wished to be taken to his father's house, to die there. Twelve peasants undertook to carry him on a litter. The air was too keen for the invalid, and it was found necessary to place him in a close carriage. The peasants walked before the carriage, and carefully removed every stone from the road, that his enfeebled frame might not be shook and injured.

It was rather by a gradual decline than by any direct disease, that Oberlin was at length removed from the scene of his labours. His end was peace. "Lord Jesus! take me quickly! Nevertheless, thy will be done"—were his last words.

On the 5th of June his funeral took place, and was attended by an immense concourse of people. The coffin was placed in the courtyard of the parsonage: part of the lid being glazed, all present were able to take a last look of the remains of their beloved minister. When the procession was about to move, the ecclesiastical dress belonging to the deceased, his bible, and the cross of the Legion of Honour, which had been presented to him by Louis XVIII, were placed on the coffin, which was borne by the mayor and the municipal officers of the two parishes. As they proceeded, hymns were sung by the children belonging to the villages. So great was the number composing the procession, that it extended from Waldbach to Fouday, a distance of two miles. The funeral discourse was delivered by M. Jaegle, President of the Consistory of Barr, from Ps. ciii. 1—4. and Rev. vii. 14, passages selected for the occasion by the deceased.

An appropriate monument is about to be erected to his memory. It will consist of a charitable establishment, bearing his name, and thus perpetuating the remembrance of his virtues, and stimulating others to follow his noble example.
C.

AN EXPOSITORY DISCOURSE ON THE
EXORDIUM TO ST. JOHN'S GOSPEL.
John i. 1—14.

THE Gospel of John is supposed to have been written by its venerable author at a very advanced age, towards the close of his useful labours in the apostleship, and about sixty years after the ascension of his Lord. At that period the Gospels written by the other Evangelists had obtained a general circulation in the churches, were publicly read in their assemblies, and appealed to with confidence; as the test of truth, in the disputes which arose respecting the great facts or principles of Christianity. The authors of these Gospels, however, had omitted many of our Saviour's most important miracles and discourses, which, at the period referred to, were known only by a few individuals, or imperfectly reported from one to another by those who had heard them from the apostles. Hence several heresies made their appearance in the churches; and men of speculative minds, converted from heathenism, began to incorporate their own philosophy with the Christian faith, and to involve the churches in error and controversy. Among others arose the sect of the *Gnostics*, who, pretending to superior knowledge, introduced many subtle distinctions concerning the person of Christ; maintaining that the Christ who came down from heaven was a different person from the Christ

who died for us; or that the only-begotten of the Father was not the same person as Jesus Christ, but another being, who, though united to him for a while, left him at the period of his death on the cross; thus denying the identity of our Saviour as the Son of God incarnate, and confounding the simplicity of the Gospel by subtle distinctions and unintelligible absurdities. To counteract these heresies, to supply the deficiencies of the other Evangelists, and establish the churches in the truth, were most likely the ends proposed by the apostle in the composition of this book, in which are recorded many interesting facts, and the most explicit declarations concerning the person and work of our Saviour.

No part of the Gospel history, or indeed of the whole New Testament, has occasioned more controversy than this exordium, which the opponents of our Lord's divinity have laboured hard to reconcile with the doctrine of his simple humanity. It must be confessed, that the mysteriousness of the subject has thrown an obscurity around the language of the apostle, which it requires close application and divine teaching fully to understand. But if we seriously consider its import, with child-like humility, and a prayerful reliance on divine illumination, without which none can enter into the kingdom of heaven, that obscurity will vanish, and present to the mind those views of the Saviour's ineffable dignity, which no considerations will be able to destroy. Viewing this exordium, therefore, as an inspired representation of the person of Christ, we shall more particularly consider, 1. *The import of his title as the Logos or Word.* 2. *The dignity of his pre-existence as a divine person; and* 3. *The manifestation of his glory in the dif-*

ferent dispensations of his mediatorial reign. May the Spirit of God assist our meditations, that beholding as in a glass the glory of the Lord, we may be changed into the same image from glory to glory, as by the Spirit of the Lord!

I. *The import of his title as the Logos or Word.* In the explanation of this term theologists have advanced very different opinions, some considering it as a personification of the attribute of divine wisdom, while the generality more justly regard it as a title given to our Lord, in reference both to his divine nature and mediatorial capacity, as the *Son of God*.

It must be confessed, indeed, that the sacred writers abound in striking personifications, and use a language highly figurative and poetical. But it is very extraordinary that the apostle, sitting down to write a plain narrative of the miracles and sayings of his Lord, should introduce it by a personification so likely to mislead his readers, and by which thousands and tens of thousands have, upon that supposition, been misled. It is, however, manifest, that the person whom in the commencement of this introduction he designates the *Word*, is the same being whom in the fourteenth verse he calls the *only begotten of the Father*, which unquestionably signifies the person of our Lord. Nor is this a solitary instance in which Christ is styled the *Word*, for the same apostle uses similar language in the introduction to his first epistle, when he says, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the *Word of Life*, declare we unto you." In the 19th of Revelations, likewise, when the Lord

appeared to his servant in the visions of heaven, he was clothed with a vesture dipped in blood, and his name was called the *Word of God*.

In the use of this language there is an evident reference to the Old Testament, in which the Messiah was called *Memra Jehovah*, the Word of the Lord; which denotes the same person whom they at other times called the *Angel of the Lord*, who appeared in person to the Patriarchs, assuming the prerogatives, and speaking in the name of Jehovah. This language may therefore be regarded as a description of the peculiarity of his divine nature and mediatorial office, pointing him out as the only medium of all communications from the invisible Jehovah, and corresponding with those other expressions of the New Testament, in which he is styled "the image of the invisible God, the brightness of the Father's glory, and the express image of his person." As in human language a *word* is an image of the unseen mind, and the only medium of revealing or conveying our thoughts and sentiments from one to another; so by the analogy of reason Christ is called the *Word* or image of God, because by him alone the invisible perfections of the divine nature have been discovered, or can be adequately represented to finite minds. Hence, it is expressly affirmed in the 18th verse, that "no man hath seen God at any time, but the only begotten Son, who is in the bosom of the Father, he hath declared him." For the king eternal, immortal, and invisible, dwells in light inaccessible to mortal eyes, whom no man hath seen, nor can see. But God, who commanded the light to shine out of darkness, hath shined into our hearts, to give us the light of the knowledge of his glory in

the face of Jesus Christ, who is therefore denominated *the Word of God*!

II. *The dignity of his pre-existent nature as a Divine Person.* "In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God." This language evidently carries us back to a period antecedent to his human birth; and instead of merely expressing certain divine communications received by our Lord in common with other prophets, is rather designed to affirm, as matter of fact, his ineffable mode of existence before all worlds, in the immediate presence of the Father, as a person possessing in himself perfections essentially divine. For, though the term "beginning" is sometimes used to signify the beginning of the Gospel dispensation, or the commencement of the personal reign of the Messiah; yet, the manner in which the apostle has employed that term in our text involves an immediate reference to the creation, and is intended to affirm that the Word existed with God, before the worlds revolving in immensity, and the beings who inhabit them, were called into existence by the divine power. To consider it as referring merely to the commencement of his personal ministry, or as simply denoting some particular revelations made to him from the divine mind, is a mode of interpretation wholly unsupported by analogy; a mode which involves the apostle's language in great confusion, making it in fact nothing but a string of useless repetitions and unintelligible jargon, in which the most sublime and mysterious forms of expression are used to state one of the simplest and most intelligible facts. But if the apostle meant to affirm that the Word existed as

a Divine Person before all worlds, his language is appropriate, and his subsequent account of the incarnation of that Word, or his personal manifestation in human flesh, is connected, beautiful, and coherent, every part standing in its natural order, and expressing those ideas which may be clearly understood. Hence the language of our Lord himself exactly agrees with this, when he says, "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was!" "For," he affirms on another occasion, "I came down from heaven, not to do my own will, but the will of the Father who sent me. I came forth from the Father, and am come into the world; again, I leave the world and go to the Father." (John xvii. 5. vi. 38. xvi. 28.) St. Paul maintains the same sentiment, when he says, "Ye know the grace of our Lord Jesus Christ, who though he was rich, yet for your sakes became poor, that ye through his poverty might become rich. Let the same mind therefore be in you that was in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name, that in the name of Jesus every knee should bow, in heaven, on earth, and under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father," 2 Cor. viii. 9. Phil. ii. 5—11.

In the state of pre-existence to

which our text refers, the apostle expressly affirms that *the Word was God*, which coincides with the language of St. Paul in the ninth chapter of his Epistle to the Romans, wherein, speaking of the Israelites, he says, "Whose are the fathers, and of whom as concerning the flesh Christ came, who is God over all blessed for evermore."

This language, however, must not be understood to signify that he was numerically the same person as the Father, but that he was truly and properly divine, though personally distinct from the God and Father of all, with whom he existed in the beginning. This distinction cannot be too clearly impressed on the mind, since many seem to confound the person of Christ with the Father, and in speaking of him use a mode of expression exceedingly confused and utterly inconsistent with the current phraseology of the scriptures, from which, in fact, are derived the most plausible objections adduced by the opponents of our Lord's divinity.

It may indeed be difficult for us to reconcile this distinction with the Scripture doctrine of the Divine Unity, the truth and importance of which are acknowledged by all; but, admitting this difficulty, which by no means appears formidable, we regard the truth in question as a matter of pure revelation, and believe it on the testimony of God, not doubting that all parts of Divine Revelation perfectly harmonize, however mysterious and inexplicable they may seem to our finite views. Hence St. Paul, referring to this doctrine, says, "To us there is one God, the Father, of whom are all things, and we by him; and one Lord, Jesus Christ, by whom are all things, and we in him." 1 Cor. viii. 6.

Wherefore, when the beloved apostle, speaking of Christ, says, "In the beginning was the Word, and the Word was with God, and the Word was God;" he must be understood as meaning the same person of whom he says in his epistle, "We have seen and do testify, that the Father sent the Son to be the Saviour of the World." (1 John iv. 14.) Thus we conceive the Son of God, the Divine Logos, though really and personally distinct from the Father, with whom he existed from eternity, is by some ineffable mode of derivation from the Father, possessed in his own person of the true and essential attributes of Deity. In this respect he becomes a distinct object of our faith, love, and obedience, in reference both to the dignity of his person as the Son of God, and the nature of his office as Mediator. And in cherishing towards him these holy affections of adoring reverence, gratitude, faith, and love, there is no need to fear that our homage will exceed his claims, or be chargeable with idolatry, since it is by this medium only that we can rise to the scriptural adoration of the invisible God. For notwithstanding the distinction we have been contending for, there is an intimate and inseparable union between them, in consequence of which all men are required to honour the Son, even as they honour the Father: he that honoureth not the Son, honoureth not the Father that sent him.

III. *The manifestation of his glory in the different dispensations of his mediatorial reign.* No idea of invisible worlds, or of the beings who inhabit them, can be formed by the human mind, unless the subject be in some manner supernaturally revealed. Every thing relating to the Supreme Being, so

infinitely surpasses our present modes of perception, that unless God had drawn aside the curtain of his pavilion, his nature and his designs must have been for ever hidden from our view. But in all ages of the world there have been supernatural communications from God to man, in which the person of the Logos, the visible Jehovah, has been the sacred medium of revealing the unseen mind of Deity. The language of the apostle therefore directs us to six different ways in which the glory of the Divine Word has been manifested; namely, *by the creation of all things; by the light which he communicated in the patriarchal and prophetic ages; by the mission of John the Baptist as his harbinger; by his personal ministry and example; by the glories of his incarnate state; and by the beneficence and happy effects of the gospel dispensation.*

1. *By the creation of all things:* "All things were made by him; and without him was not any thing made that was made."

The formation of the material world and all things connected with it, is the work of Omnipotence, and is uniformly represented in Scripture as the sole prerogative of God. But by the language before us, and by other parts of the New Testament, we are warranted to believe, that, in the performance of that great work, the will of the Father was accomplished by the agency of the Son, who spake and it was done, who commanded and it stood fast! For, by the *Word* of the Lord were the heavens made, and all the host of them by the breath of his mouth. Hence St. Paul, in the first chapter of his epistle to the Colossians, speaking of Christ, says, "He is the image of the invisible God, the prince of the whole creation; for by him were all things created

that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him, and he is before all things, and by him all things consist."

The creation of all things out of nothing is indeed an incomprehensible idea; and the ascription of it to Christ, as his workmanship, may perhaps appear mysterious, or incompatible with other parts of divine truth. But we have no authority to guide us on this point but the testimony of Scripture, on which we may venture to rely, and by faith in which we understand that the worlds were framed by the *Word* of God. If, indeed, we consider the works which he performed during the period of his public ministry; when he stilled the fury of the tempest, created bread for the multitude, or raised Lazarus from the tomb; or if we believe that at the last day all that are in their graves shall hear the voice of the Son of God and shall come forth; the greatest difficulties will vanish, and we shall see in the creation of all things the first manifestation of the Messiah's glory, when the morning stars sang for joy, and the cherubim hailed him universal Lord!

2. *By the light which he communicated during the patriarchal and prophetic ages.* In him was life, as its natural source, and the life which he possessed, by a diffusion of its energies, became the light of men. "For as the Father hath life in himself, so hath he given to the Son to have life in himself. And as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will." He therefore in the first place kindled the ray of intelligence in the human mind, and

lighted up the lamp of revelation in the earliest ages of the world. He it was who appeared to Adam in the garden, and amidst the ruins of the fall, assured him of the great deliverance which his posterity should ultimately obtain. With him Enoch walked in sacred fellowship; and from him Noah received his instructions and his security against the ravages of the flood. He appeared also to Abraham, the father of the faithful, in the place of his nativity, in the land of Canaan, and on Mount Moriah; and after repeated manifestations of his presence, held forth the promise of his advent, declaring that in his seed should all the families of the earth be blessed. In reference to these facts, our Lord therefore said to the Jews, "Your father Abraham rejoiced to see my day; and he saw it, and was glad. For verily I say unto you, before Abraham was, I am." To Moses likewise he revealed himself in the mystic bush, when he said, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. I have surely seen the affliction of my people which are in Egypt, and am come down to deliver them." The prophets likewise, who succeeded Moses, saw his glory and spake of him, while they inquired and searched diligently, what or what manner of time, the spirit of Christ which was in them could signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

Even among the heathen his providence sometimes raised up men of superior wisdom and integrity, whose lustre beamed forth on a benighted world, like stars of the first magnitude shining upon the traveller at midnight: so that the light of divine truth was never totally extinguished or concealed,

though the darkness of the human mind comprehended not its purpose, nor perceived the source from which it was derived.

3. *By the mission of John the Baptist as his harbinger.* The patriarchal, Mosaic, and prophetic revelations were all preparatory, typical, and introductory to the Christian, containing intimations of a superior dispensation, and raising the hopes and expectations of the world. When therefore the age arrived for the desire of nations to appear, for the Son of God to manifest himself incarnate, a special messenger was sent to announce his advent. That messenger was John the Baptist, who described himself as the voice of one crying in the wilderness, "Prepare ye the way of the Lord, and make his paths straight." "For there was a man sent from God, whose name was John," and so singularly excellent were his doctrine and character, that many of his disciples believed him to be the Christ. This, however, was a great and dangerous mistake; because John came for a witness, to bear witness of the light. He was not that light of which we have been speaking, but was sent to bear witness of that light, pointing us to the true light which lighteth every man that cometh into the world. He was the morning star, sent to usher in the Sun of Righteousness, rising upon the world: the harbinger of the Prince of Peace, commissioned to proclaim to the world the arrival of their king: a witness, faithful and true, qualified to testify of Christ, and point us to the Lamb of God who taketh away the sin of the world.

4. *By his personal ministry and example.* He was in the world in his own person, veiled indeed in human flesh; but the world, though made by his power, and enlightened

by his wisdom, knew him not, nor seemed aware of its illustrious visitant. He came to his own people, the Jews, whom he had favoured with the former manifestations of his glory, and who, possessing the oracles of prophecy, ought to have known the day of their merciful visitation. But his own, alas! received him not, but refused to acknowledge him as their deliverer and their king. He appeared to them as the prophet had foretold, "like a root out of a dry ground, in which there is no form or comeliness, nor any beauty for which they should desire him. He was despised and rejected of men, a man of sorrows, and acquainted with grief. They hid as it were their faces from him; he was despised, and they esteemed him not." Some indeed were happily delivered from the general infatuation, and being renewed in the spirit of their minds, saw his glory through the veil which encompassed it, and in the spirit of faith, said, "We believe and are sure that thou art the Christ, the Son of the living God, that should come into the world." In reply to this confession, our Saviour said, "Blessed art thou, Simon Barjona! for flesh and blood hath not revealed this unto thee, but my Father who is in heaven." But they who thus believed in him had the witness in themselves, while the distinguished privileges he conferred upon them, served to manifest the superior dignity of the sovereign whom they received. For "to as many as received him, to them gave he power to become the sons of God, even to them which believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

5. *By the glories which accompanied his incarnate state.* "The

Word was made flesh, and dwelt among us; and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." In the circumstances of his miraculous conception and birth; in the extraordinary wisdom of his sayings, and the authority with which his doctrines were delivered; in the splendour of his miracles, wherein appeared the finger of a God; in the majesty of his transfiguration, when his form glittered like the sun, and his raiment shone as the light; in the phenomena connected with his death, when nature owned her expiring Lord; in the wonders of his resurrection and ascension, when he conquered death, and led captivity captive, and gave gifts unto men; in all these events, a glory beamed forth on the head of Jesus, which no one else could assume, and which at once proclaimed the identity of his person, and the matchless dignity of his nature, as the eternal Son of God, in whom dwelt all the fulness of the Godhead bodily. "We therefore," said the apostles, "have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty, when he received from God the Father honour and glory, and there came to him such a voice on the mount of excellent glory; This is my beloved Son, in whom I am well pleased. And this voice we heard, when we were with him on the holy mount."

6. By the beneficence and happy effects of his mediatorial reign, under the Gospel dispensation.

"Out of his fulness have all we received, and grace for grace. For it pleased the Father that in him should all fulness dwell; that having made peace by his death upon the cross, by him he might

reconcile all things unto himself, whether they be things on earth or things in heaven." He then is the supreme lawgiver of Zion, to whom every knee should bow, as head over all things to his body the church. But his reign is not the reign of terror or of ritual forms, but the reign of truth and grace, in which wisdom is diffused and mercy glorified. "For the law was given by Moses, but grace and truth came by Jesus Christ." This kingdom is therefore worthy of so divine a sovereign, in the beneficence of its nature, in the universality of its extent, in the greatness of its benefits, in the perpetuity of its duration, and in the glory of its results. It is the stone which, in the visions of the prophet, was cut out of the mountain without hands, and increased in magnitude till it became a great mountain and filled the whole earth. Other thrones may be cast down, and other kingdoms be demolished; but his kingdom is an everlasting kingdom, and his dominion that which shall never be destroyed. He must reign till he has put down all rule and all authority. The last enemy that shall be destroyed is death: when, having finished his work, and glorified his people, the assembly of the redeemed out of every nation, kindred, and people, and tongue, beholding his unveiled glory, and casting their crowns at his feet, will sing, "Worthy is the Lamb that was slain, and hath redeemed us to God by his blood, and hath made us kings and priests to our God and Father, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing, for ever, Amen."

1. Let us cheerfully embrace and firmly maintain these sacred discoveries of the person and work of Christ, notwithstanding the diffi-

culties which may surround them, or the objections by which they may be opposed. Great indeed, it must be acknowledged, is the mystery of godliness, which affirms that "God was manifest in the flesh, justified by the Spirit, seen of angels, believed on in the world, received up to glory." And if this were the only fact encompassed with mystery, its mysteriousness might be deemed a powerful objection against its truth. But is there any thing within the compass of human observation that, however familiar as matter of fact, involves not in its nature or affinities some inexplicable mysteries? Every of grass in the field, and every blade flower in the garden, and every reptile crawling upon the ground, contains in its nature or its history phenomena which no human sagacity can explain. Let us therefore, in the true spirit of philosophy, and with all the humility and teachableness of a child, submit our judgments to the evidence of facts, and repose our faith on the divine testimony.

2. Let us be careful to cherish towards the person and character of our blessed Saviour, those affections which in some measure correspond with his perfections, and which all his followers are required to feel. If he be the Word that existed in the beginning, if by him all things were made, if in him was life and the life was the light of men, if John the Baptist was sent to bear witness of him, if he became incarnate for our salvation, and is head over all to his body the church; what sacred sentiments of reverence and love should glow within us, and with what devotion should we rehearse his name! Should we not regard him as the chief among ten thousand and the altogether lovely, dwelling with holy delight upon his divine

perfections, and wishing to be like him, and see him as he is? Doubtless his love should constrain us to obedience, and create in us a flame that will never be extinct.

3. Let us by holy diligence and persevering prayer, endeavour to participate more largely in the benefits of his heavenly reign. If it pleased the Father that in him should all fulness dwell, it should doubtless be the great concern of our lives, that out of his fulness we all may receive grace for grace. But should we, on the contrary, with criminal infatuation, reject the counsels of God against ourselves, and refuse to trust in Christ as our Saviour, or obey him as our king, our guilt will be aggravated, and our danger awful. "For if they who despised the law of Moses died by two or three witnesses, of how much sorer punishment, suppose ye, shall he be thought worthy, who has trampled under foot the Son of God, and counted the blood of the covenant where with he was sanctified an unholy thing? Wherefore kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little! For, blessed are all they that trust in him!"

Harlow.

T. F.

A LETTER ADDRESSED TO A YOUNG MINISTER BY HIS PASTOR.

London, June 8, 1821.

MY DEAR SIR,

THE character you now sustain involves so many momentous considerations, that more than a brief reference to what may be chiefly entitled to your attention will not be expected in a communication like the present. Of this description we may consider the *personal piety*—the *public services*—and the *general deportment of the Christian Minister*.

It should not be thought either singular or unnecessary for it to be said to those who minister about holy things, "Be ye clean that bear the vessels of the Lord." From an extended view of the case, perhaps it will appear that there is no order of men more likely to neglect the concerns of their own souls, than those to whom the care of others is committed. The necessity which is laid upon them to make frequent appeals to the volume of Revelation, and the throne of grace—the repeated occasions they have to converse with godly persons, and the respect which they usually receive, in which it is mostly taken for granted that they are truly pious persons, may betray them into an indifference concerning the actual state of their own heart and character in the sight of God, and may even occasion some to mistake habit for principle. It is sincerely to be hoped, that among those who preach the truth, as it is in Jesus Christ, there are not many unconverted persons; but, if there be reason to apprehend the existence of such cases, how very important it is to obtain the most complete and satisfactory evidence that such is not *our* condition. Besides, this fidelity to ourselves will communicate a seriousness and an earnestness in our treatment of others, which under different circumstances will not be manifested. The thought of being instrumental in guiding others to heaven, while we are pursuing a course, the end of which will be everlasting death, is too awful to be contemplated without the most fearful and appalling reflections.

But surely it cannot be sufficient that a minister of Jesus Christ is, upon the whole, satisfied that he is in a state of grace. Is he not imperatively called upon to be an

example to the flock of God? Has he not reason for the deepest regret, if he can be contented with an ordinary measure of piety, just so much, for instance, as would dispose him to judge favourably of those Christians who are under his care? Should such be his case, if he do not doubt concerning himself, it is highly probable others will stand in doubt of him: nor must he be greatly surprised should he have the pain to understand that some expressions to that amount are in circulation. Indeed, those tokens of personal religion which might justly satisfy private individuals, ought scarcely to be allowed as a sufficient evidence of piety in a minister of Jesus Christ. It is generally supposed that the man who takes the lead in our religious assemblies, is entitled to do so from his having those gifts bestowed upon him, which are not conferred on every private Christian; and it is exceedingly to be desired that his personal religion should not only be real but exemplary, that his hearers may be thoroughly convinced his claim to superior piety is as well established as that which he possesses to greater talent. Does he importune for his people that they may be spiritually minded? O how important that he should possess this blessing! Does he entreat that they may grow in grace? How devoutly then is his own advance to be desired. Does he solicit on the behalf of others the abundant effusion of the Holy Ghost? How inconceivably momentous that his participation in this divine influence should be superabundant!

If the Christian minister be diligently occupied in the service of his divine master, his *public services* must be numerous and diversified: in all which his chief concern must be, first to approve him-

self to God, and then to commend himself to every man's conscience in the sight of God. In commercial pursuits, it may not only be lawful, but necessary, that the opinions, inclinations, and fashions of men should be consulted; taking care, however, to preserve entire the claims of moral rectitude: but no such latitude of discretion is confided to the servant of Jesus Christ: he has one unerring and invariable rule, by which all his public exercises are to be regulated; from which he has no more authority to depart, than Moses had to violate the ancient and sacred injunction, "See that thou make all things according to the pattern shewed to thee in the mount." In every department of life, fixed and determinate principles are of incalculable value. How essential then must they be in the discharge of these duties which include the eternal interests of our fellow men. Few things are more to be deprecated than for persons to commence their ministerial course with a tenacious hold of certain sentiments, which they have never closely examined, or when their minds are in a state of painful vacillation. In the former case, the complexion of their ministry is almost sure to disgust the most considerate, by its dogmatical positivity; and, in the latter case, it may be a mere tissue of hesitancy, which is likely to involve those who are unhappily under its influence in the most distressing perplexity. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life, declare we unto you." The Christian teacher, who, whatever be his subject, can truly say, "we have the mind of

Christ," occupies the vantage ground; without which his communications, however beautiful, are unauthorized; they may delight the ear and the imagination, but they are neither binding on the conscience, nor obligatory on the conduct. "Thus saith the Lord," should be the exordium, the argument, the peroration of every discourse. "He that hath my word, let him speak my word faithfully." It is unrighteous to neglect any branch of revealed truth; and, whenever that is done, to procure or retain mortal approbation, or to avoid human displeasure, it is enormous guilt.

In the Christian system, no doubt, there are major and minor articles, and the honest aim of every minister should be to give that prominence to each, which is best adapted to impart the justest conception of the harmony of the whole. The man who is to be terrified from this, by the application of some supposed opprobrious epithet, should solemnly pause before he ascends the pulpit. To the most eminent preachers it was said, "Woe unto you when all men shall speak well of you." Under some circumstances, reproach itself must be esteemed commendation; which, though not to be unnecessarily provoked, is to be endured with patient magnanimity: for we are not only "not to render railing for railing, but contrarywise, blessing." The unhallowed fire of our depraved temper is never to pollute the pure altar of the holy place. "The servant of the Lord must not strive, but be gentle unto all men; apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." A controversial strain of preaching is to be care-

fully avoided. If the pulpit be converted into an arena for polemical disputation, it may have no inconsiderable tendency to increase the number of auditors, but then there will be imminent danger of their imbibing a temper, and exhibiting a character exceedingly dissimilar to the lovely Saviour and his glorious Gospel. Persons trained up under such a ministry, usually approach those around them in an attitude of hostility, and seem much more gratified by provoking unprofitable litigation, than by perceiving and admitting the important sentiments in which all godly persons are united.

In the public exercise of our ministry, there are also articles which, though confessedly subordinate, are nevertheless entitled to a share in our consideration, inasmuch as they may at least have some remote influence on the acceptableness of our addresses. It is therefore wise to collect the observations which may be made by every person, of every station, in whose presence we may officiate, as to *voice, emphasis, gesture, &c.* for though the words of the poet, in relation to authors, may, with equal propriety, be applied to speakers, “ten censure wrong, for one that writes amiss;” yet, if we possess sufficient calmness to examine the criticisms which may reach our ear, and sufficient humility to allow that, though often made in the absence both of judgment and tenderness, they may after all include much that is just, we cannot fail to receive advantage.

To give no offence in any thing, that the ministry be not blamed, is certainly to arrive at a very high degree of excellence; to attain which, however difficult, should be the sincere aim of every minister of Jesus Christ. Not that it is possible, in this imperfect state, to

prevent offence being taken. The very caution which is exercised to avoid displeasing, may, to some minds, prove an occasion of offence. When there is the fullest consciousness of not having said or done any thing to awaken disapprobation, it may nevertheless become painfully obvious that dissatisfaction has taken possession of certain individuals, arising, it may be, from mere capriciousness, from misrepresentation, or even from suspicion. In such circumstances, a conciliatory disposition is of the utmost importance; and, while no means likely to be beneficial should be neglected, not one can be employed with absolute certainty of success. Unworthy compliances are never to be resorted to in order to effect reconciliation, but in determining what are so, the pride of our nature must be laid under rigorous restraint. With every desire to be cautious, and every attempt to be candid, we shall still find that offences must needs come; and, under their distressing influence, to feel that, upon the whole, we have been preserved in integrity and uprightness, and that we are anxious such occurrences should be graciously overruled to improve our Christian character, and to enrich our public services, will yield us no inconsiderable support.

In the *deportment* of a Christian minister, gravity, spirituality, patience, and affection, are virtues in great and constant requisition. Of these, however, the first should be accompanied with cheerfulness, the second should be exempt from affectation, the third should be attended with decision, and the last with knowledge. But who is sufficient for these things? The answer is glorious! “Our sufficiency is of God.” Influenced by his Spirit, directed by his word, and

animated by his promise, we may even be assisted to say, "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to youwards."

Wishing for you, my dear Sir, if it be the will of God, an useful and protracted course in the ministry of the Gospel, and the enlarged possession of every spiritual gift and grace, I remain your affectionate friend and servant, in the Gospel of Jesus Christ.

POETRY.

CHRISTMAS CAROL FOR 1826.

*"And Sharon shall be a fold of flocks,
and the valley of Achor a place for the
herds to lie down in, for my people that
have sought me."* Isaiah lxxv. 10.

In Sharon's valley see the sheep
Folded in sweet repose,
Which pious shepherds safely keep,
And think on "Sharon's Rose."

"When will He hear our ceaseless cry?
"O Israel's shepherd hear!
"Surely that time is drawing nigh,
"Messiah will appear.

"Come for our help, thou Son of God,
"Salvation to us bring;
"Come thou and break the tyrant's rod,
"O come, thou Zion's king."

And, now to their astonish'd sight,
The heavens with glory shine;
A host of angels clothed in light,
Announce the Babe Divine.

"Haste ye to David's city, where
"The holy Child is born:
"In swaddling clothes you'll find him
there,
"E'en David's promised horn.

"In Bethlem's manger you will see
"The Saviour, Christ the Lord;
"Go, and before him bow the knee,
"He ought to be adored.

"Dismiss your fears, abound in joy,
"Glad tidings lo! I bring;
"Unite with us, your tongues employ,
"To welcome Zion's King.

"Glory to God in highest strains!
"May earth enjoy his peace:
"Good-will to men, the Saviour reigns,
"His kingdom must increase."

"Glory to God!" the shepherds cry,
"The Son of God appears;
"For us descended from on high,
"To dissipate our fears.

"Jesus, our Saviour, will atone,—
"To men redemption bring;
"Let every heart become a throne,
"For Zion's glorious King."

Dec. 3, 1826.

IOTA.

*"Whom have I in heaven but thee? and
there is none upon earth that I desire
besides thee."*

Oh! what were all the world to me
Without that smile of thine,
Which gives the heart its radiancy,
All hallow'd and divine —
A light that cheers life's densest gloom,
And sheds a halo round the tomb.

Tho' loudest mirth its succour yield,
Still memory will moan;
Like music in the battle-field,
It drowns the dying groan,
But can nor life, nor balm impart,
To cure the bleeding, bursting heart.

But thy "small, stilly voice," my God,
 Spreads peace—amid the strife
 Of passions, through their dark abode;
 Thy love were more than life—
 For, through that vista bright, 'tis given
 To mortals here to gaze on heaven!

Nor gaze alone, but title claim
 To all the realms above,
 In the Redeemer's mighty name—
 Confirm'd by dying love!
 With Christ—that boon of endless
 worth!
 Heav'n's bliss commences e'en on earth!

And what were all the worlds of light,
 And lyres by angels strung,
 Wert thou removed from my sight,
 And I those scenes among?—
 All dark and tuneless were my soul,
 Tho' heav'n's eternal anthems roll.

Alas! that I so oft have left
 Thy throne, O God of grace:
 But now, of ev'ry joy bereft,
 Save beaming from thy face,
 I yield this contrite heart to thee;
 Thine is the right—the victory!

B. COOMBS.

REVIEW.

Letters on the Church. By an *Episcopalian*. 8vo. pp. 192. Longman and Co. Price 7s.

FEW volumes have so much interested and gratified us as that which now lies on our table. The author is evidently a man who has studied Christianity well, and thoroughly understands its distinguishing doctrines, with their design and tendency. He avows himself an Episcopalian, but his views of the constitution of a Christian Church, and of the proper methods of supporting and defending the Gospel, are those which Dissenters have always advocated, and which they have been accustomed to regard as peculiar to themselves. These sentiments are stated so forcibly, and with such felicity of illustration, that we feel persuaded we shall best please our readers by giving them, instead of a review, an analysis of the volume.

The first letter treats "on the Jewish and Christian Churches." The author very justly observes that great mistakes have prevailed on this subject.

"I had occasion to observe to you, more than once in the course of our conversation, that the difference between the Mosaic and the Gospel dispensations,—between the two Kingdoms of God, or Churches established respectively among the Israelites and the

disciples of Jesus Christ,—is a point to which much less attention is usually paid than the importance of the subject demands. And it is remarkable, that, as the change from the old to the new dispensation was such as to present a stumbling-block to the greater part of the Jews, most especially in so far as it consisted in the substitution of the promises of another world for those of this life, so a misconception of the nature of that change, in respect of that very point, has given rise to a train of erroneous conclusions among Christians."

He then proceeds to establish the following very important conclusions:—

"That the Law and the Gospel are completely contrasted in respect of the sanctions which support them, the penalties being under the one temporal, under the other, those of a future state; that the former kingdom of God was of this world, the latter not of this world, but spiritual; that the employment of secular coercion belongs to, and implies, a government that is of this world, and consequently is (in matters pertaining to Christ's kingdom, that is, in religious matters,) inconsistent with the character of the Gospel; that treason, sedition, and rebellion against civil government, may be, and always might be, lawfully repressed by civil authority; that religious offences are crimes of that stamp, under a *theocracy*, and a *theocracy* only; that God is, under both systems, the sole Judge of such offences, on which punishment can justly be inflicted by none but himself, or

persons expressly deputed by him to do so ; the kings and other rulers being thus commissioned by him under the old dispensation, whose penalties were temporal, while under the new, from the nature of its penalties, no man is, or can be, commissioned to inflict them ; and lastly, that while among the Israelites, their church and state being one, the rulers had, necessarily, (as vicegerents of Him who was both God and King), the civil and ecclesiastical authority combined ; under the Gospel, on the contrary, all claims of the church, as a church, to temporal authority, or of the state to spiritual, — all interference of the one, in civil, and of the other, in purely ecclesiastical affairs, is clearly prohibited, both by the character of the institution, and by the express declarations of its Author."

In the second letter, "on the conduct of Christians," he shows that these great principles have been violated, both by direct persecution, and by the interference of the civil power with the church. We do not pledge ourselves to the accuracy of every statement contained in this letter ; generally, however, it has our cordial approbation. We will give one extract.

"The church of Rome has persecuted the most bitterly, and for the greatest length of time, chiefly because she has had the most, and the longest continued power to do so, and has existed during the ages of the greatest blindness, and ignorance, and barbarism : and it has been urged, that the right, and even duty of persecution, is one of her most fundamental articles of faith : but what Protestant church has ever, as a body, expressly renounced that right ? The Inquisition is a most horrible tribunal ; and it is one well accommodated, I confess, to the genius of the Romish persuasion ; but it is no necessary part of Popery : and why should it not exist in a Protestant country ? What disclaimer, for instance, is there, in the Articles of the English church, of all right to erect or to sanction such a tribunal ? What denial of all authority in Christian princes to restrain religious offenders by the civil sword ? It is notorious, that persecution, even of the severest kind, did take place under the Reformers, both in Britain and in other countries. The penalties, indeed, for religious offences were, before long, greatly mitigated, and in successive ages were more and more lightened : but the question now before us is not respecting the severity exercised in any instance, but the usurpation committed : if the civil magistrate have no rightful jurisdiction

whatever in religious concerns, it is quite as much an act of *injustice*, though of far less cruelty, to fine a Socinian, as to burn him. If, therefore, the abolition of capital and of all excessively cruel punishments for religious offences, had been the result of a correct view of the character of Christ's kingdom — of the distinct provinces of civil government and religion, — then, of course, all those punishments, all exercise of secular authority in such matters, would have been abolished at the same time, and would not only have been in practice actually abolished and withdrawn, but would have been pronounced to have been in principle all along utterly unjustifiable : the legislature would not only have *forborne* the exercise of any such interference, but would have disclaimed and protested against any right in any one to exercise it. Whereas the very passing of an Act to repeal an Act of this description, implies, that however *inexpedient* the legislature may consider it, they yet regard it as valid and regular till repealed, not as null and void all along ; and yet one who acknowledges Christ, and recognises the true character and the rights of his kingdom, must acknowledge that the British king and parliament have no more right to make or to enforce laws for the government of Christ's kingdom — for the regulation, that is, of Christians in their spiritual concerns, than the bishop of Rome or the emperor of Russia has, to make laws for the inhabitants of Great Britain. And I need hardly add, that as no secular coercion can properly be employed towards those who are the subjects of Christ's kingdom, considered as such, *i. e.* in religious matters, so it would be utterly inconsistent with such a principle, to employ force to bring into Christ's kingdom such as are not subjects of it — Pagans and Infidels. To persecute men (as the infidel Jews and Heathens did) for being Christians, is a violation of the law of natural morality, which dictates that no man should be punished by the civil magistrate for any thing which is no offence against society : to persecute men for not being Christians, or for not being orthodox Christians, is, besides this, a violation also of the law of the kingdom of Christ, who forbade the use of violent means in his cause."

The third letter "on the authority of the Church," contains also some few things "of doubtful disputation," chiefly referring to the question of Ecclesiastical power. But the main design is to prove that a spiritual society ought to use none but spiritual weapons : this position is maintained by most appropriate and forcible arguments.

"In an evil hour did the Church first employ the 'arm of flesh' to enforce her decrees. Every church which does so, in the same degree in which she does it, is transgressing the fundamental law of a kingdom which is not of this world; and she never fails to weaken her own proper spiritual authority in the same degree. Deservedly is she crippled, like David clad in the false protection of Saul's armour, which instead of defending him, served only to impede his motions. Let her cast it off, and go forth, like him, in the name of the Lord, and with a sling and a stone she will quell the gigantic force of the uncircumcised!

"I have said that the Church is crippled rather than protected by this unfitting aid. Her own legitimate authority is impaired by calling in the help of the secular power. In the case, for instance, which I have been just now speaking of, that of excommunication, the civil penalties and disabilities annexed to it, prevent you from inflicting it when you ought. The sentence involves a man's civil rights, over which it is the duty of the state to watch. He has therefore a right to appeal to the temporal power to try the justice of his sentence, and you are liable to have it reversed by an extraneous authority. But supposed it confirmed, it is an odious and unpopular thing for the governors of the church to interfere with the rights of the citizen. I mention this, not as being really the main objection, but as being, in practice, the one which I believe the most frequently operates to prevent the passing of such a sentence. The real objection is, that since it involves a temporal penalty, it is essentially *unjust*: it is not merely *considered* as persecution, but it actually is such. And thus it is, that in a multitude of cases you become actually *bound*, as a duty to your great Master, to excommunicate, and *not* to excommunicate, the very same individual. Suppose him a grievous offender, as a heretic and breeder of divisions in the Church, you are clearly bound by St. Paul's injunction, if he continue in the offence, 'after the first and second admonition, to reject him;' yet again, since in so doing you subject him to the temporal penalties annexed, with your consent by the civil power, to excommunication, it is equally plain, that you are bound, by the prohibition of all persecution,—that is, all employment of coercion in religious matters,—to abstain from pronouncing that sentence. And the same takes place in a multitude of other instances; so that it is matter of absolute demonstration that the Church cannot possibly, when thus aided by the secular power, enjoy and exercise the authority which Christ has given her, according to his intentions.

"It is not the State, but the Church,—not the temporal, but the spiritual governors, that are to be blamed for these ill consequences. Ignorance of the character of Christ's kingdom is surely more excusable in a civil magistrate than in an ecclesiastical ruler. If these last do not refuse and protest against—much more if they invite—the interference of the other in spiritual concerns, they are responsible for the results of such interference. And one of these results, which is inevitable and obvious, is, that you thus resign the independent authority of the Church. By borrowing the power of another, you give up part of your own: having called in the aid of the secular arm you have fully authorized the state to watch over and controul your administration of that discipline which is backed by her authority. The civil power has given you, as it were, the protection of a garrison of her own soldiers, commanded of course by her own officers, who owe allegiance to *her*: what sort of independence, think you, does a city enjoy which has the *advantage* of such a foreign garrison? The Church, in short, is thus placed in the condition of the horse in the fable, who, for the sake of chastising his enemy the stag, called in to his assistance a man, whom he suffered to mount on his back, and who found him ever after a very useful slave. The civil power, in like manner, when once called in as an ally, may be expected to keep its seat, and after having helped to put down heretics and schismatics, to employ the Church for its own purposes."

"The alliance between Church and State" is the subject of the fourth letter. It is most convincingly shown that such alliance is altogether inconsistent with the character of the kingdom of Christ. The arguments advanced by Warburton and others in support of the alliance are examined, and their weakness and fallacy exposed. It is proved that not only no advantages arise from the connection between Church and State, but that, on the other hand, many evils flow from it.

"A man's conformity to a religion which is 'part of the law of the land,' gives no assurance whatever that he is convinced of its divine origin: nay, he can hardly even be called hypocritical, even though he disbelieve it. The law requires him to say nothing against Christianity; and he obeys the law. A man whom you charged with hypocrisy for complying, in a Roman Catholic country, with all the forms of that church, though he did not believe in what she

teaches, would answer, that a profession compulsory upon all alike implies nothing; and that he might as well call you hypocritical for complying with the established rule of courtesy which requires you to sign yourself his obedient humble servant. Do but observe, therefore, how constantly the 'arm of flesh' weakens the spiritual cause it is called in to aid. It is like a 'wall daubed with untempered mortar,' built as a support to an edifice of better materials, and which, when beaten down by the 'winds and floods,' drags with it the rest of the structure."

The degradation of the clerical character, as necessarily resulting from the established order of things in this country, is powerfully stated in the following passages:—

"Why, again, should the laws compel your clergy to keep, in a certain manner, those registers which were designed for secular purposes? Why should the administration of a Christian sacrament be connected with the ascertainment of a man's age and parentage? unless it be purposely to secularize the clergy and the Church as far as possible. The clerk of the nearest magistrate, or the churchwardens, or any one appointed for that purpose, would be competent to do all those things, and would be more fittingly so employed. But the English government seems to have a delight and a pride in not only making the clergy do as much as possible in return for the protection they enjoy, but in enforcing their services in the most harsh and mortifying way. Like the ancient Persian soldiers, they are brought into the field *ὑπομαστίγος*, under the lash of perpetual penalties, which serve to keep your ministers in a state of degradation, as well as of dependence on the State, which I defy you to parallel in any other Christian Church that ever existed. They are exposed to insult and oppression from the subject as well as the secular ruler; for if any farmer have a mind to 'spite the parson' for not suffering himself to be cheated, is it not notorious, that he immediately looks out for, and finds some penalty that he may levy? And all this is owing to your boasted alliance with the State, which gives you a share, forsooth, in the civil government, about as real, as the arch of the rainbow has in supporting the skies! They will not give the Church any such power as to make her a formidable rival; only enough semblance of it to make her a party concerned in the contract;—enough to prophane and desecrate Christ's spiritual kingdom, that they may have the better plea for at once governing in her

name, and injuring and affronting her. She is clad as in mockery, in the scarlet robe with a reed for a sceptre; and is saluted with mock veneration, and treated with indignity, as well as sentenced to the lash.

Altogether, indeed, I cannot but say, if I must speak out, that there is another fable respecting a dog, of which the condition of your Church strongly reminds me. Your American brethren, for instance, and some others, might say to you, as the lean and hungry wolf did to the well-fed mastiff,—'You are fat and sleek, indeed, while I am gaunt and half famished; but what means that *mark round your neck*? You *must* do this under a *penalty*; and you *must not* do that, under a *penalty*: you must comply with the rubric; and yet, at the same time, you must *not* comply with the rubric. You are bound by the regulations of the Church, all of which are sanctioned by law, to exclude certain descriptions of persons from the communion; yet again, *you may be prosecuted by them* if you dare do so: you are bound to excommunicate all obstinate non-communicants, as in fact every society is, to exclude those who will not comply with its regulations; yet you dare not do this, and indeed ought not: since the civil penalties annexed would make this a species of religious persecution. Any chapel for religious worship may be built and licensed, unless it be for the *Church of England*; this is because you are under government-protection: is not, then, the government bound (not merely to do that *something* which is so much boasted of, in the way of building churches, but) to do *every* thing that is needed, to supply the want which it forbids any one else to supply?"

In the fifth letter the Author writes "on religious Establishments and Toleration." He shows that it would be advantageous both to Church and State if their present connection were dissolved. His sentiments on Toleration are thus expressed.

"A few words, before I conclude, on the subject of *toleration*. I have said that the Dissenters are indignant at the name of 'toleration;' and I cannot but think it would be better laid aside. It would never, I think have been employed, in reference to the procedure of *any community*, had any distinct meaning been attached to the word. Toleration implies two things; *disapprobation* and abstinence from the *infliction of any punishment*, or exercise of any act of hostility. It is therefore a branch of Christian charity to be practised by individuals. They ought to make allowance for the *faults* or errors of their neighbours,—to practise mildness

gentleness forbearance, towards such as in their own *conscience* they believe to be *wrong*; to abstain from severity of censure and unkind treatment towards those whose doctrine or practice their own private *judgment* condemns. To speak then of any *community* being tolerant, in this the obvious and proper sense of the word is unmeaning. A community, for instance a church or a state, is no really existent person; but is considered as such only in respect of its institutions and public acts. Independent of these, it has no *conscience*,—no *judgment*,—no *approbation* or *disapprobation*,—no *opinion* or belief. When a state is said to “judge” such and such a kind of conduct or principle to be faulty, this or that act to be an offence, the meaning is, that it has *laws* against them, denouncing penalties, either positive or negative;—either fine, imprisonment, &c., or privations and disabilities. For the State never speaks but in its laws; and the law never speaks but to command or forbid, and that under a penalty. Now the State, or any other community, cannot be said to tolerate that against which it has a law; and any thing against which it has *no* law, it cannot be said to *disapprove*, whatever may be the *private* opinion of the individuals who administer its affairs. The two points, then, which go to make up the idea of toleration (*viz.* *disapprobation*, and abstinence from *punishment*), in the case of a community, can never be combined: whatever, as a *body*, it disapproves, it prohibits and punishes; whatever it permits, it does not, as a *body* disapprove. If non-conformity be, in the eye of the State, an *offence*, it ought to be *punished*; if *no* punishment is denounced against it by the State, that is the same thing as to declare that, in the eye of the law, it is *no* offence. In like manner, if the Church condemn any doctrine or practice, it must of course *prohibit* it, under an ecclesiastical penalty: whatever it does not prohibit, is *no* *heresy* or *offence* in the eye of the Church; whatever may be the private opinion of this or that individual member. For instance, “whether angels are employed in ministering to Christians on earth or not,” is a question on which only one opinion can be true; but if neither is made an *article of faith*, neither is condemned by the Church, as a community, nor can therefore be a matter of toleration. And as the State has no right to consider *any* religious opinion as a crime, in itself, it has nothing whatever to do with religious toleration.”

“The consequences of the Emancipation of the Church” are detailed in the sixth letter. It is proved that the best results would accrue—“an increased purity in the faith, the worship, and the

conduct of her members.” We quote the concluding paragraph.

“Let the churchmen, then, not the *clergy* only, but all members of your Church who understand and who would promote her best interests, protest and petition, respectfully and modestly, but firmly and perseveringly, against the profanation of Christ’s kingdom, by that *double usurpation*, the interference of the Church in temporals, and of the State in spirituals. The language of their petitions need not be offensive; and the matter of them would be in the highest degree reasonable. They might say, in substance: ‘We are convinced that Christ’s kingdom is not of this world;—that, consequently, all interference of the Church in civil, or of the temporal power in religious concerns, is clearly at variance with our Lord’s design, and what we cannot in conscience acquiesce in; we deprecate all imputation of disloyalty; we profess that devoted and conscientious submission to the civil power in *all civil concerns*, which was taught and practised by the apostles; we are sincere friends both to the Church and to the State, though not to the unnatural and unbalanced union between them; the advantages to the government which statesmen have proposed from the subjection of the Church to the State we are convinced, and are prepared to prove decisively, would be much more easily and effectually secured, if all interference of this kind were withdrawn; we ask no protection or support for the Church from the government, except the defence of individuals from insult and persecution, and that security of property which is enjoyed by all hospitals, free-schools, parishes, and other such bodies; we feel persuaded, and are ready to maintain, that under such a system government would lose nothing except odium and trouble, and would be a gainer in point of influence, security, and popularity; we doubt not the good intentions of the civil rulers towards the cause of religion, and in *their capacity of Christians* we invite their co-operation; but, in *that of rulers*, they may do the Church much harm, and can do it no good: as citizens, therefore, we ask of government only that protection which it is bound to extend to all classes;—as a Church, we ask nothing of it, but TO LET US ALONE.”

We must now close, by heartily recommending this most interesting and valuable publication to all our readers. The perusal of it has been a refreshing exercise to our own minds; the principles it advocates are substantially those of Protestantism and Dissent—for

Dissent is but Protestantism developed and expanded. Our only wonder is, that an Episcopalian could have written it. We suspect he is an American. Whoever he is, he has our best thanks.

The Convert. By the Author of "*The two Rectors.*" 12mo. pp. viii. 444. Longman & Co. Price 10s. 6d.

THE Author tells us that his design in writing this work is —

"To examine whether, among the religious opinions entertained by the principal classes of those who dissent from the Established Church, there be any other system of belief, or any other form of doctrine and worship, more consonant with a fair interpretation of Holy Writ, and more conducive to the moral and religious improvement of mankind (the great object of every dispensation of the Divine will,) than that adopted by the Church of England. If he has succeeded in shewing that, amidst these varying opinions, no such superior system or form of worship can be found, his main end is answered. For this purpose he has made a simple story, in many of its parts founded on truth, the medium through which high and momentous points of doctrine are brought under familiar discussion, with a view of gaining, more particularly, the attention of those who would fly from works of a professedly serious and theological nature."

We will give our readers the outlines of this "Simple Story."

The hero of the tale is an officer in the army, who, after having served his country in the peninsular war, is placed on half-pay at the return of peace, and retires into private life, with shattered health, disappointed hopes, and a character formed by the combined influence of misanthropy and atheistic infidelity. A severe illness leads him to reflection; and he informs us of the process of reasoning by which he was induced to abandon, first Atheism, and then Deism, and to admit the Divine authority and inspiration of the Old and New Testaments. Having thus become a Christian, he is desirous of ascertaining which, among the numerous parties into which the Christian world is divided, comes nearest, in doctrine and practice, to the inspired standard. The

history of this investigation comprises the bulk of the volume. The officer is successively introduced to a Unitarian — a Calvinist — a Materialist — a Baptist (a *General Baptist*, by the way) — a Papist — and a Quaker — and discusses with each his peculiar tenets. These discussions are carried on amusingly enough. The interlocutors in the several conferences defend their own views in a most feeble manner, and of course, quite unsatisfactorily to our theological officer: with marvellous skill, considering that he is only an *inquirer* after truth, he combats them all, and, as might be expected, triumphantly succeeds in every instance. Nobody can withstand him: so fluent in his language, so powerful his reasoning, that one would imagine he had studied divinity all his life, instead of being, as represented, a novice and a learner. Some of our readers will probably smile at his arguments for infant-baptism: —

"You require, you say, a personal profession of faith from the candidate for baptism. This we know infants are unable themselves to give; but still looking to the nature of baptism, and considering, as I do, that it is a federal rite, instituted for the benefit of those who receive it; and that parents, whose acknowledged duty it is to provide for the temporal wants of their children, cannot be less bound to look to their eternal welfare, I cannot see any thing which should justly prevent, and in the law of nature I see every thing which should empower, a parent to cause their children to enter into this engagement, which they may themselves hereafter ratify and confirm. And this I conceive to be no less consonant with Christianity than with the practice of the Jews requiring the infant children of proselytes to be baptized; for if our children are to be trained up in the way they are afterwards to go, — if parents are commanded to bring them up in the nurture and admonition of the Lord; — if childhood be described as a state which, by reason of its simplicity and innocence, is more particularly fitted for admission into the kingdom of heaven; — and if Christ himself said, 'Suffer little children to come unto me and forbid them not;' — I cannot understand why they should not from their earliest years be made members of that religion, in the precepts and doctrines of which they are to be instructed, and more particularly after the above admonition res-

pecting them delivered by Christ and his Apostles.

Again—

“When the Gospel was first proposed to the Jews, and afterwards to the Gentiles, it could only be offered to such as were able to enter into and weigh the evidence of its truth; we find, therefore, all the arguments and exhortations in its support directed to adults, and hence you have concluded that none but adults have any concern in the question. In the same manner you conceive regeneration to apply only to those who are of a mature age; whereas it seems clear to me that it is *the accompaniment of baptism whenever it takes place*; for the promise of the Holy Ghost, according to St. Peter, in the exhortation just mentioned, is unto your children, and, I may add, unto your children’s children.

“As to the objection of your sect of the rite being improperly performed when the object is sprinkled and not dipped, surely either mode is sufficient; for, as water is only the symbol of the thing signified, the virtue of baptism, I should think, *no more to depend upon the quantity used, than the grace derived from a faithful participation of the sacrament of the Lord’s Supper depends upon the quantity of the elements taken and received by each communicant.*”

The result of his enquiries is thus stated:—

“My consideration of the tenets of the Unitarian Deists had led me to see, distinctly, that they were far removed from the genuine spirit of Christianity, the godly fabric of which appeared to me to be utterly disjointed, by the removal of the “chief corner stone” that was to keep it together. The Arian scheme of making the Saviour a divine essence, but distinct from God the Father, was equally void of strength to support it, exclusive of all considerations of its tendency to favour polytheism. Calvinism, though it offered much that was good, in my estimation, carried more in it that was not so. Its absolute decrees for man’s positive damnation, which no power of virtue, no love of good, no exercise of truth, were able to counteract,—its destruction of the freedom of the human will,—its extravagance,—its presumption,—its spoliation of God’s mercy and justice, were peculiarities which I could in no way reconcile to reason, common sense, or to the fair interpretation of Scripture; while connected with much of all this, the Antinomian system laying claim to a tangible inspiration, the organ of a rapturous and heated enthusiasm, which neither a moral law nor a moral sense of virtue could check, put still more out of sight what I conceived to be the main and leading designs of Christianity,

as well as of every former dispensation of God’s will. Materialism was only another name for philosophical atheism. Arminianism was more rational and more agreeable to the sense of Scripture than all the other systems enumerated, but it was not strictly consonant with it. Catholicism was a gorgeous superstition, that ran directly counter to the truth as it is in Jesus, requiring a revelation not yet known either by its advocates or its assailants, to make it intelligible, and something still more to make it rational: while, running in a directly opposite way to all this, Quakerism presented itself more as a religion for ethereal than for corporeal beings: having so refined upon the system of the Gospel that the brilliancy of Christianity only remained, but the essence was gone. I came next to the investigation of the principles and tenets of the Established Church, as the only hope now left to me of a resting place for my long unsettled thoughts.”

Here the officer is introduced to a Clergyman of the Established Church: and a wonderful man he is, if our author may be credited—such a man as the world seldom sees. Several pages are occupied with a description of his various excellences—for defects he had none. “In him the ideal good man was seen actually to exist.”

“Of his preaching what shall I say more than that it was truly apostolical? One might almost read in the lineaments of his face what his tongue was about to utter. He was all earnestness, now encouraging by hopes, now stimulating by fears, and now persuading by love. Divine love was the beginning and close of every theme. When he touched upon the majesty of God, from the transcendent holiness and purity of whose nature he led his hearers to the consideration of his hatred of sin, he raised in every breast, a sensation of reverence and awe;—when he spoke of the gracious influence of his Holy Spirit, he seemed like one pouring a balm of consolation on the mind;—whenever he descanted upon the compassionate mercies of the divine Redeemer, tears might be seen standing in the eyes of his congregation like dew, ready to fall for the refreshment of their souls. He was all to his flock, and his flock was every thing to him:—

“To these his heart, his love, his griefs were given,
While all his serious thoughts had rest in
Heav’n.”

The arguments of the Clergyman are too convincing to be resisted. He suc-

ceeds in establishing the superior claims of the Church of England, and in persuading the officer that her doctrines are wholly apostolical. Among these doctrines (for the author is a *high churchman*), he reckons baptismal regeneration, and the non-necessity of conversion, except in the cases of Jews and heathens. The result is, that in the Church, "as by law established," our hero finds rest to his soul. Just at the same time, a lady with whom he has formed a tender connection, and who was educated in the principles of Popery, embraces Protestantism, and, of course, Church-of-Englandism; and the author is thus enabled to conclude his volume, as every novel-writer is in duty bound, with a christening and a wedding.

The perusal of this work has afforded us much amusement. The author is a man of no mean talent, and some parts of his production are highly creditable to his judgment and taste. But when the questions of Calvinism and Dissent are concerned, he is far from being a fair controversialist. We have neither time, space, nor inclination, to expose his fallacies and misrepresentations; this is less needed, however, as they generally carry with them their own refutation. Still it is much to be regretted, that there are many persons with whom the following passage will pass for truth and argument:—

"Look at the various classes of those who have seceded from us: you will see them for want of such a bond of union [as the articles of the Church of England] continually wavering in points of belief, and, consequently to a great degree, in those of practice, branching off continually into new parties, and these as continually running into greater extremes than their parent-stock, till at last there is little or nothing more than the mere name of true religion to be found among them." p. 369.

We know not whether these assertions are to be ascribed to ignorance or to malice. If the former, we recommend the author to get better information before he writes again on dissent. If the latter—let his next work be an exposition of the ninth commandment.

CIRCULAR LETTERS of County Associations for the Year 1826.

1. *Yorkshire and Lancashire.* Subject—*The dependence of the Salvation which the Gospel reveals, on the true and proper Deity of the Lord Jesus Christ.* By Rev.—Jackson, of Hebden Bridge.
2. *South Devon and Cornwall.* Subject—*The Nature of the Prosperity of a Christian Church, and the best Means of Promoting it.*
3. *New Association—Gloucestershire, Somersetshire, and Wiltshire.* Subject—*The Promotion of Unity among the Members of Christian Churches.* By the Rev. J. Viney, of Beckington.
4. *Buckinghamshire.* Subject—*The Importance of cultivating and manifesting the Christian Temple.* By the Rev. E. West, of Chenies.
5. *Association for part of the Western District.* Subject—*Holy Love.* By the Rev. R. Baynes, of Wellington.
6. *Norfolk and Suffolk.* Subject—*The Nature, Consequences, and Extent of the Fall of Man.* By the Rev. J. Elwen, of Bury.
7. *Berks and West London.* Subject—*A Review of the Congregational System, in Connection with a Department of its Local History.* By the Rev. J. H. Hinton, M.A.

WE had intended offering some remarks on the design and tendency of the Circular Letters issued by Country Associations, and on the comparative merits, in a literary and theological point of view, of those which have been published this year.

Various circumstances, which need not be detailed to the public, have compelled us to relinquish our purpose for this season. Should we be spared till another year, we hope to obtain copies of all the letters, and to furnish our readers with an account of their contents.

With regard to those, the titles of which appear at the head of this article, it is scarcely necessary to say, that the subjects of which they treat are of great practical importance. They may be generally characterised as plain, serious, affectionate addresses, well calculated to instruct and benefit the Churches. We must except, however, the letter of the Norfolk and Suffolk Association, which is an elaborate discussion of the history and doctrine of

the fall, including some opinions and statements of very questionable correctness. We think that a practical exhortation on some subject relating to Christian temper and conduct would have been far more edifying to those for whose use it is intended.

Mr. Baynes's excellent letter has been

reprinted in the New Baptist Magazine for October last.

We are glad that Mr. Hinton has published his letter in a separate form. It deserves a more extended notice than we have room for just now: we must, therefore, request the indulgence of our readers till January.

GLEANINGS.

ACCOUNT OF THE KERK HOF, OR BURYING PLACE AT ROTTERDAM.

ONE of the most remarkable things in Holland is the manner in which they dispose of the dead, for they neither burn them nor bury them, nor can they be said to rest in their graves, though they lie down together in the dust. On the decease of any person notice must be given to the magistrate, who appoints a public officer, called 'the bidder,' to ascertain and announce the fact. The bidder does not invite persons to the funeral, as his name would seem to imply; but he is the official mourner, or a sort of town-crier, who is regularly employed on such occasions. He parades the streets in a long mourning cloak, a very large three-cocked hat, with a crape suspended from one of its corners, a pair of large clerical bands in front, and a scarf streaming behind from the collar of his coat. The bidder calls at every door in the neighbourhood, and reads from a slip of paper the name, the age, and other particulars, relative to the lately deceased. If it happens to be a person of wealth or consequence, two or three of these bidders are engaged, in order to give a wider circulation to the intelligence.

When this ceremony has been performed, preparations are made for the funeral. An undertaker has charge of the body; and generally, from the time of the decease, the surviving relatives retire from the scene, and see the corpse no more. Very few of them indeed so much as know, or even enquire, in what manner it is disposed of. There is no passing bell, no religious ceremony, and seldom any funeral procession; the undertaker and the bidder perform the whole officially, while the family at home

enjoy a tolerable feast with their friends and neighbours.

The body is put into a stout oak-coffin, made wide at the upper end, and tapering all the way down to the feet. The corpse is then placed on a car, somewhat resembling a hearse, but open on the four sides, so that the coffin, which is seldom covered, is distinctly seen. The car is drawn by a pair of horses, with the driver seated on a box. The bidder walks before, in the dress already described, and is followed by the undertaker and his assistant. Next comes the official mourner, nearest to the car, dressed in a mourning cloak, bands, and scarf, with an enormous flat hat six or eight feet in circumference, and a wig of dishevelled hair, hanging down to the waist. In a few rare instances the car is followed by a mourning coach, containing an individual as the representative of the family.

The procession, such as it is, moves on to the 'kerk hof,' the place where the dead are generally deposited. The kerk hof is a square court-yard adjoining the church, walled in on the four sides, to the height of ten or twelve feet. The area of that which I saw was from fifty to seventy feet square, with a pair of large gates in the inner wall. When the car arrives at the outer gate, the sexton and his assistants remove the corpse into the cemetery, where it occupies the next vacancy that happens to remain. There is no fellowship in death, no family sepulture; the merchant and the beggar sleep together side by side, and enemies and friends form one mighty and hideous mass of putrefaction. On the first opening of a hof the coffins are laid in a row on the floor; after that they are piled one upon another, till they are nearly level with the top of the surrounding wall. By

successive rows and piles the place is full; a little sand is spread upon the upper tier, and the hof is closed till the bodies are sufficiently decayed to be removed. The process is hastened by a general exposure to the atmosphere, to the winter's rain, and the heat of the summer's sun. In the centre of a populous city fifteen hundred bodies or more thus lie packed together, to the eternal disgrace of a people pretending to civilization and refinement.

It might be difficult in some of the large towns to find a convenient place of interment, as they are commonly built on piles of wood; but it would be very practicable to bury at a little distance from the population. The French emperor, on his visit to one of the principal places in Holland, was so disgusted with the practice of leaving the dead unburied, to putrefy and rot above-ground, that he ordered the nuisance to be immediately removed, and a decent burial place to be provided out of the city. The burghomasters procured a suspension of the edict, by pleading the expense it would incur; for though they had town-lands at their disposal, it would require immense quantities of sand from the shore to make the soil deep enough for the purposes of interment, and strong embankments to protect it from the floods. The negotiation between the government and the principal cities was lengthened out, till the restoration of the old order of things relieved them from the imperial decree, and the expense of its execution.

But even where the decency of interment would be attended with no additional expense, the inveteracy of habit still prevails, and the hof is preferred to the silent and solitary tomb. In the town of Brill, for example, where not less than two acres of solid ground surround the ruins of the ancient abbey, not a single grave is to be seen; the hof is still the house appointed for all living.

It is believed that this horrid receptacle is known to very few English travellers, and I have never met with it in any history that I have read. The Hollanders of course are not likely to mention its existence to a stranger, and a stranger could scarcely imagine such a nuisance amongst a polite and polished people. I myself discovered it by the merest accident. Walking one sabbath evening to a large church, in company with two English residents, we stopped a few minutes at the door, and found there was no public service. I was so annoyed with the noxious effluvia of the hof, without suspecting the cause, that I was compelled to hasten out of the church passage to avoid sickness. The gentlemen followed me, and we mounted a drawbridge close by, to get a little fresh

air, and obtained a view of the detested hof. There I learned its history, and surveyed the scene. The front wall ranges, with the buildings in the street, and is lined with a row of elms. On the right is a lofty dwelling-house forming one of the four sides of the hof, every room of which must be pervaded with the offensive effluvia. We do not stop to enquire who were, or who could be the inhabitants of such a dwelling, but certainly they could be no other than Dutchmen. On the left of this receptacle, and immediately under the wall, is a long passage leading to the church, near to which the sexton and his family reside. Frequently, not less than twenty corpses are deposited in the course of one day.

But the worst part of the story is still to come. The hof is closed up for several years, while another such place is filling, or until it is wanted for the next generation. The gates of death are then opened, and the barbarians enter in to clear away the human dust. Barrows, carts, shovels, axes, and hammers, are all put into requisition. The coffins are demolished, tied up in small bundles, and sold for fire-wood. The furniture is carefully collected, and disposed of to some second-hand dealer in iron and brass. The bones not sufficiently decayed are wheeled away in barrows, and thrown into the bone-house, a vault under the church. The rest . . . how shall I describe it . . . the rest is shovelled into a cart, sold to a farmer, and carried away to manure the land, or if not thus disposed of, the residuum is taken to the water's side, and thrown into the river. The hof is swept out, and ready for another such consumption.

The scene is too horrid—I dare not trust myself with any reflections. I mentioned the circumstances to some of the Hollanders: ignorant of the fact, or ashamed to own it, they dissembled, and even denied its existence. But I afterwards had it abundantly confirmed by other witnesses, and have no doubt of the truth of the statement. A respectable English gentleman, who has lived in Holland more than thirty years, assured me he had such a horror of the hof, that he had made his relations in England promise to fetch him home, and bury him in his own country. This pestilential region was one of the last of my discoveries, and I acknowledge it hastened my departure. The clods of the valley, as Job says, are sweet; but who would stay in Holland to be devoured by the thousands of rats and mice, and other vermin, who regularly claim the hof as their inheritance.

—*Brief Descriptive History of Holland* (published by Wightman and Cramp, price 2s. 6d.) p. 126—134.

THE PILGRIM'S SONG. BY JOHN BUNYAN. (*Set to Music.*)*

**RESOLUTO
MODERATO.**

For. Who would true va-lour see, Let him come hi-ther: One
T.S. *f z*

here will con-stant be, Come wind, come weather: There's no dis-cour-age-ment Shall
f z *F. F* *f z*

make him once re-lent, His first a-vow'd in-tent, To be a pil-grim. His
dim. *T. S.* *F.*

first a-vow'd in-tent, To be a pil-grim.
Pia *P. P.*

Who so beset him round
 With dismal stories,
 Do but themselves confound,
 His strength the more is.
 No lion can him fright;
 He'll with a giant fight,
 But he will have a right
 To be a pilgrim.

Hobgoblin, nor foul fiend
 Can daunt his spirit;
 He knows, he at the end
 Shall life inherit.
 Then fancies fly away,
 He'll not fear what men say,
 He'll labour night and day
 To be a pilgrim.

* The Air of the above tune will probably be familiar to many of our readers. The accompaniment was composed by a kind friend, and the engraving gratuitously executed by Mr. Dodd.

INTELLIGENCE.

FOREIGN.

LIST OF MISSIONARY STATIONS.

IN preparing the following List, we have been chiefly indebted to the *Missionary Register* for January, February, and March, of the present year; in which three numbers a "Survey of Missionary Stations," is given, containing much interesting and valuable information. An abridgement of that document, corrected by the Reports of the Missionary Societies, is here given, in a tabular form. To prevent unnecessary repetition, as well as to save room, we have adopted the following abbreviations.

A. B. M. American Baptist Missions.	Ge. M. S. German Missionary Society.
A. Bo. M. American Board of Missions.	J. S. Jews' Society,
A. C. S. American Colonization Society.	L. M. S. London Missionary Society.
B. M. S. Baptist Missionary Society.	N. M. S. Netherlands Missionary Society.
C. K. S. Christian Knowledge Society.	S. M. S. Scottish Missionary Society.
C. M. S. Church Missionary Society.	S. P. G. Society for Propagating the Gospel.
D. M. C. Danish Mission College.	U. B. United Brethren.
G. B. M. General Baptist Missionary Society.	U. F. M. United Foreign Missions (<i>America</i>).
G. M. S. Glasgow Missionary Society.	W. M. S. Wesleyan Missionary Society.

<i>Station.</i>	<i>Society.</i>	<i>Missionaries, &c.</i>
WESTERN AFRICA.		
Bathurst (<i>Gambia</i>)	W. M. S.	Robert Hawkins.
Freetown	C. M. S.	John Raban; G. Fox, Mrs. Fox, Native Assistants, Sixteen Native Sub-Teachers.
Kissey	W. M. S.	William Pigott.
Leicester	C. M. S.	A. Scholding; David Noah, Native Teacher, Fifteen Assistants and Sub-Teachers.
Gloucester	C. M. S.	William Davis, Native Teacher.
Regent	C. M. S.	James Lisk, Teacher: twelve Assistants and Sub-Teachers.
Bathurst (<i>Sierra Leone</i>), Leopold	C. M. S.	W. K. Betts, John Weeks, Teacher: seven Assistants and Sub-Teachers.
Charlotte	C. M. S.	Thomas Davy, Teacher: twelve Assistants.
Wellington	C. M. S.	J. Pierce, Teacher: Charles Moore, Native Assistant: five Sub-Teachers.
Waterloo	C. M. S.	G. W. E. Metzger, one Assistant, and four Sub-Teachers.
York	C. M. S.	J. G. Wilhelm, a Schoolmaster and School-mistress, and twelve Assistants and Sub-Teachers.
Kent	C. M. S.	A Native Usher; no settled minister.
Bananas	C. M. S.	Robert Buckley, Teacher, seven Assistants and Sub-Teachers.
Plantains	C. M. S.	John Gerber.
Monrovia	A. C. S.	Stephen Caulker, Native Teacher.
		Lott, Carey, Colston, M. Waring, Africo-American Missionaries.

<i>Station.</i>	<i>Society.</i>	<i>Missionaries, &c.</i>
SOUTH AFRICA.		
Cape Town	S. P. G. L. M. S.	William Wright. John Philip, D.D., Richard Miles, Superintendants of the Missions.
HOTTENTOTS.		
Groenekloof.....	U. B.	Clemens, Tietze, Schulz, and Hoffman.
Bosjesveld	L. M. S.	Cornelius Kramer.
Paarl	L. M. S.	Evan Evans.
Tulbagh	L. M. S.	Arie Vos.
Gnadenthal	U. B.	Hallbeck, Fritzel, Nauhauss, Sonderman, Stein, Thomsen, and Voigt.
Hemel-en-Aarde	U. B.	J. M. Peter Leitner.
Elim	U. B.	Bonatz, Luttring.
Pacaltsdorp.....	L. M. S.	William Anderson.
Hankey	L. M. S.	William Foster.
Betheldorp	L. M. S.	James Kitchingman, H. Helm, A. Robson, several Native Teachers.
Enon	U. B.	Schmitt, Lemmertz, Hornig, Halter.
Theopolis	L. M. S.	George Barker, several Assistants.
Albany	W. M. S.	
CAFFRES.		
Chumie.....	G. M. S.	Thomson, Rose, and Bennie.
Wesleyville	W. M. S.	
Tzatzoe's Kraal	L. M. S.	J. Brownlee, Jan Tzatzoe.
GRIQUAS.		
Griquatown	L. M. S.	Christ. Sass.
Campbell	L. M. S.	Peter Wright.
BOOTSUANNAS.		
New Lattakoo	L. M. S.	R. Hamilton, R. Moffat ; J. Hughes, Artisan.
NAMAQUAS.		
Bethany, Pella, Steinkopff.	L. M. S.	J. H. Schmelen, and two Catechists.
Lily Fountain	W. M. S.	
AFRICAN ISLANDS.		
Mauritius	L. M. S.	J. Le Brun.
Madagascar	L. M. S.	D. Jones, D. Griffiths, three Artisans ; about fifty Native Assistants.
INLAND SEAS.		
Malta	A. Bo. M. C. M. S.	Daniel Temple. W. Jowett, J. Hartley, S. Gobat, W. Kruse, C. Kughe, J. R. T. Lieder, T. Mueller.
	L. M. S.	S. S. Wilson.
	W. M. S.	John Keeling.
Corfu	L. M. S.	Isaac Lowndes.
Jerusalem	A. Bo. M.	
Beyrout	A. Bo. M.	J. Bird, W. Goodell.
Alexandria	S. M. S.	D. Macpherson.
Karass	S. M. S.	
German Colonies in the Crimea	Ge. M. S.	Boerlin, Bonekemper, Dieterich, Doll, Fleitzner, Foell, Lang, Steinmann, Voigt.
Shusha	Ge. M. S.	Dittrich, Haas, Hokenacker, Koenig, Pfander, Saltett, Woehr, Zarembo,
Bussorah	J. S.	J. Wolff, W. B. Lewis, C. Neat.
SIBERIA.		
Selenginsk	L. M. S.	E. Stallybrass, W. Swan, R. Yuille.
CHINA.		
	L. M. S.	R. Morrison, D.D. Leang a Fa, Native Teacher.
INDIA BEYOND THE GANGES.		
Singapore.....	L. M. S.	C. H. Thomson.
Malacca	L. M. S.	J. Humphreys, D. Collie, S. Kidd.

<i>Station.</i>	<i>Society.</i>	<i>Missionaries, &c.</i>
PENANG	L. M. S.	Thomas Beighton.
BURMAH	A. B. M.	A. Judson, D.D. G. H. Hough, J. D. Price M.D., J. Wade, G. D. Boardman.
INDIA WITHIN THE GANGES.		
Chittagong	B. M. S.	J. C. Finck, J. Johannes, Schoolmaster; and six Native Teachers.
Dacca	B. M. S.	Owen Leonard, and two Native Teachers.
Sahebgunj	B. M. S.	W. Thomas, and six Native Teachers.
Mymensing	B. M. S.	Ramdoorlubb, Native.
Calcutta	S. P. G.	BISHOP'S COLLEGE: Rev. W. H. Mill, <i>Prin- cipal</i> ; Rev. C. Craven, Rev. F. Holmes, <i>Professors</i> ; W. Merton, T. Tweddell, T. Christian, M. G. Sarjant, M. Di Mello, <i>Missionaries</i> .
	C. M. S.	D. Schmid, J. T. Reichardt, J. Wilson; Mrs. Wilson, Mrs. Reichardt, Superintendants of Female Schools; with about fifty Native Assistants.
	B. M. S.	W. Yates, J. Penney, W. H. Pearce, J. Statham, W. Kirkpatrick, C. Robinson, — Fenwick, J. Thomas, G. Pearce, 3 Native Teachers.
	L. M. S.	S. Trawin, J. Hill. E. Ray, C. Riffard; and one Native Assistant.
Serampore	B. M. S.	W. Carey, D.D. J. Marshman, D.D. <i>College</i> ; J. Mack, <i>Scientific Professor</i> ; J. G. Al- brecht, <i>Classical Professor</i> ; with several Native Teachers.
Chinsurah	L. M. S.	G. Mundy, J. Edmonds.
	N. M. S.	A. F. Lacroix.
Burdwan	C. M. S.	J. Perowne, W. J. Deerr, with about thirty Native Assistants in the School.
Cutwa	B. M. S.	W. Carey, Jun., and four Native Teachers.
Beerbhoom	B. M. S.	— Williamson, and Native Teachers.
Burhampore	L. M. S.	Micaiah Hill.
Moorshedabad	B. M. S.	Prankrishna, Native Teacher.
Jungypore	B. M. S.	R. Richards, Nriput Sing, Native Teacher.
Furuckabad	B. M. S.	J. Fernandez, Nidhi-ram, Native Teacher.
Dinagapore	B. M. S.	Soobhroo, Native Teacher.
Dum-Dum	B. M. S.	A. Leslie, and Native Teachers.
Monghyr	B. M. S.	R. Burton: Mrs. Rowe, Superintendant of Female Schools, with several Assistants.
Digah	B. M. S.	Kurum Messeeh, Native Teacher.
Buxar	C. M. S.	M. Wilkinson, and a Native Assistant.
Gorruckpore	C. M. S.	W. Smith; Kashee, Native Teacher.
Benares	B. M. S.	T. Morris, J. Adlington, Teacher: Native Assistants.
	C. M. S.	M. T. Adam.
Chunar	L. M. S.	W. Bowley, and Native Assistants.
Allahabad	C. M. S.	L. Mackintosh, Rughoo, Native Teacher.
	B. M. S.	W. Greenwood.
Cawnpore	C. M. S.	P. Dilsook, Native Teacher.
Murut	C. M. S.	Behadur, Oomeed, M. Phiroodeen, Native Teachers.
Delhi	B. M. S.	J. T. Thompson.
	C. M. S.	Anund Messeeh, Native Teacher.
Henreepore	C. M. S.	Joseph, Native Teacher.
Agra	C. M. S.	Abdool Messeeh, Native.
Agimeer	B. M. S.	Jabez Carey.
Surat	L. M. S.	W. Fyvie, A. Fyvie.
Bombay	A. Bo. M.	G. Hall, A. Graves, E. Frost, with many Native Assistants.

<i>Station.</i>	<i>Society.</i>	<i>Missionaries, &c.</i>
Bombay	C. M. S.	R. Kenney, W. Mitchell, J. Steward.
Bankote	S. M. S.	A. Crawford, J. Mitchell; with Native Assistants.
Severndrovg	S. M. S.	J. Cooper, J. Stevenson.
Belgaum	L. M. S.	J. Taylor.
Bellary	L. M. S.	J. Hands, W. Beynon, G. Walton, Assistant.
Bangalore	L. M. S.	S. Laidler, W. Campbell, several Native Teachers.
Tellicherry	C. M. S.	J. Baptiste, Schoolmaster; Kurakall, Hindoo Ditto.
Cochin	C. M. S.	A Native Assistant.
	J. S.	M. Sargon, Superintendent—Harrington, Hindoo Schoolmaster.
Cotym	C. M. S.	B. Bailey, J. Fenn, H. Baker, S. Ridsdale, J. W. Doran, fifty-two Native Assistants.
Allepie	C. M. S.	T. Norton, with Assistants.
Quilon	L. M. S.	Ashtor, with Native Readers.
Nagercoil	L. M. S.	C. Mead, C. Mault;—Cumberland, Assistant; thirty-three Native Readers.
Palamcottah	C. M. S.	C. T. E. Rhenius, B. Schmid: several Native Teachers and Assistants.
Negapatam	W. M. S.	J. Mowatt.
Tanjore	C. K. S.	J. C. Kohlhoff, J. G. P. Sperschnneider, with Country Priests, Catechists, and Schoolmasters.
Trichinopoly	C. K. S.	David Rosen, with Country Priests.
	W. M. S.	
Tranquebar	D. M. C.	A. Caemmerer, D. Schreyoogel.
	C. M. S.	G. T. Barenbruck, with Native Teachers, Readers, and Assistants.
Sadras	N. M. S.	J. C. T. Winkler, and a Native Assistant.
Vepery	C. K. S.	J. P. Rottler, D.D. L. P. Haubroe.
Madras	C. M. S.	J. Ridsdale, W. Sawyer, with Native Teachers and Assistants.
	L. M. S.	E. Crisp, J. Massie, W. Taylor, with Native Assistants.
	W. M. S.	E. Hoole, R. Carver, T. J. Williamson, with an Assistant.
Poonamallee	C. M. S.	Nallappen, Native Teacher.
Nellore	C. M. S.	J. F. Beddy.
Pullicatt	N. M. S.	J. Kindlinger, J. L. Irior.
Cuddapah	L. M. S.	W. Howell, with Native Assistants.
Vizigapatam	L. M. S.	J. Gordon, J. Dawson.
Cuttack	G. B. M.	C. Lacey, with Native Assistants.
Juggernaut	G. B. M.	W. Bampton.
Midnapore	B. M. S.	D. Da Cruz, Mudun, a Native.

CEYLON.

Colombo	B. M. S.	J. Chater, H. Siers, with Native Assistants.
Negombo, Korngalle, Cul- tura, Galle, Matura, Bat- ticaloa, Trincomalee, Jaff- na, Point Pedro	W. M. S.	Twenty-one Missionaries, twenty-seven Local Preachers and Catechists, and about seventy Schoolmasters.
Kandy, Cotta, Baddagam, Nellore	C. M. S.	Eight Missionaries, with many Native Assistants.
Tillipally, Batticotta, Oodoo- ville, Pandikeripo, Man- nipy	A. Bo. M.	Six Missionaries, with Native Preachers.

INDIAN ARCHIPE-
LAGO.

SUMATRA.

Bencoolen	B. M. S.	N. M. Ward.
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Station.	Society.	Missionaries, &c.
JAVA.		
Batavia.....	L. M. S.	W. Medhurst.
Salatiga	B. M. S.	G. Bruckner.
AMBOYNA	L. M. S.	J. Kam.
AUSTRALASIA AND POLYNESIA.		
NEW SOUTH WALES		
	C. M. S.	
	L. M. S.	L. E. Threlkeld.
	W. M. S.	W. Walker, J. Harper.
NEW ZEALAND.		
Ranguhoo, Kiddeekiddee,	C. M. S.	W. Williams, H. Williams, R. Davis, with
Pyhea, Kanakana		several Assistants.
Whangaroa	W. M. S.	N. Turner, with two Assistants.
FRIENDLY ISLANDS.		
Tonga	W. M. S.	J. Thomas, J. Hutchinson.
	L. M. S.	Three Native Teachers.
GEORGIAN ISLANDS.		
<i>Otaheite.</i>		
Waugh-Town, Hankey-	L. M. S.	G. Wilson, G. Pritchard, D. Darling, J.
Town, Burder-Point,		Davies, W. P. Crook, T. Jones.
Haweis-Town, Hidia,		
Bogue-Town		
<i>Eimeo.</i>		
Roby-Place, Griffin-Town.	L. M. S.	W. Henry, J. M. Ormond.
SOCIETY ISLANDS.		
Huahiné, Maiaoiti, Raiatea,	L. M. S.	C. Baaff, J. Williams, R. Bourne, G. Platt,
Taha, Borabora, Maupiti		and four Native Teachers.
PAUMOTU ISLANDS	L. M. S.	Two Native Teachers.
RAIVAIVAI ISLANDS.		
Raivaivai, Tabuai, Rurutu,	L. M. S.	Eleven Native Teachers.
Rimatarā		
HARVEY ISLANDS	L. M. S.	Eleven Native Teachers.
MARQUESAS.....	L. M. S.	Three Native Teachers.
SANDWICH ISLANDS	L. M. S.	
Hawaii, Oahu, Tauai, Maui,	A. Bo. M.	A. Thurston, A. Bishop, J. Ely, S. Ruggles,
<i>Six Stations</i>		J. Goodrich, H. Bingham, W. Richards,
		C. S. Stewart, and several Assistants.
WEST INDIES.		
Demerara.....	L. M. S.	J. Davies.
	W. M. S.	J. Nelson, J. Fletcher.
Berbice	L. M. S.	J. Wray.
Antigua	C. M. S.	W. Dawes, Director of Schools, with Super-
		intendants and Assistant.
	U. B.	Newby, Robbins, Olufsen, Taylor, Procop,
		Kochte, Schill, Munzer.
	W. M. S.	W. White, W. Oke, T. Jones, Truscott, D.
		Hillier.
Hayti	U. F. M.	B. F. Hughes, W. G. Pennington.
	W. M. S.	
Jamaica.....	C. M. S.	C. Jones, C. T. Taylor, Teachers.
	U. B.	Ellis, Becker, Light, Timæus, Pfeiffer, three
		Stations.
	W. M. S.	W. Binning, John Barry, &c. Ten Mission-
		aries.
	S. M. S.	G. Blyth.
	B. M. S.	J. Coultart, J. Tinson, J. Philippo, T. Bar-
		chell, W. Knibb, J. Flood, J. Baylis, J.
		Mann.
Barbadoes	S. P. G.	J. H. Pinder.
	U. B.	Lichtenthalen.
	W. M. S.	M. Rayner.

Station.	Society.	Missionaries, &c.
Grenada, Dominica, St. Vincents, St. Christopher, Bermudas, Trinidad, Bahamas, St. Bartholomew, Nevis, Tortola, Montserrat, Arguilla, St. Eustathius, St. Martin, Tobago. St. Christophers, St. Thomas, St. Croix, St. Jan, Paramaribo.	W. M. S.	Twenty-nine Missionaries.
Honduras	U. B.	Twenty-four Missionaries.
	B. M. S.	— Bourn.
LABRADOR.		
Nain, Okkak, Hopedale ..	U. B.	Sixteen Missionaries.
GREENLAND.		
New Hernnhut, Lichtenfels, Lichtenau, Friedericksthal.	U. B.	Fifteen Missionaries.

There are, in the whole world, about *two hundred and fifty* Missionary Stations.

The exertions employed at these Stations include the preaching of the Gospel, the translation and printing of the Holy Scriptures in the vernacular languages of the Heathen, the circulation of Religious Tracts (hundreds of thousands of which are annually distributed), the instruction of the young, and the compilation and publishing of numerous elementary and other works in the various branches of general knowledge.

The number of children under instruction at Missionary Stations may be estimated at *fifty thousand*.

Besides the Schools, there are other Institutions of a higher character, the influence of which will doubtless be powerful and extensive. Such are the Serampore College, the Bishop's College at Calcutta, the Anglo-Chinese College at Malacca, the Syrian College at Cotym, with many other minor Seminaries.

It is calculated that the number of Heathens and Mohammedans in the world is *six hundred millions*. The labourers employed by all the Missionary Societies, including Missionaries, Native Teachers, Schoolmasters, &c. do not exceed *twelve hundred* — or TWO TO A MILLION!! — and “*what are they among so many?*”

BUENOS AYRES.

FOR the following interesting intelligence from Buenos Ayres, we are indebted to the *New York Observer*.

A short time since, an American gentleman, who has been for several years residing at Buenos Ayres, put into our hands a manuscript, embracing his notes and observations on the state of education, morals, religion, &c. in that metropolis. As most of the facts mentioned are of a very recent date, and illustrate the great advance of improvement, which has been made in that part of South America within a few years, we presume that the following abstract will not be uninteresting to our readers. Those who would duly estimate this advance, must remember that previous to 1810, when Buenos Ayres was subject to Spain, all

access to the colony by foreigners was prohibited by the mother country, and even the inhabitants of different provinces were not allowed to hold intercourse with each other, except under the strictest regulations; that all books were prohibited except such as had been inspected and approved by the Inquisition; that every possible impediment was thrown in the way of education; that many of the schools established by the inhabitants were suppressed by order of the government, and that in those which were tolerated, all instruction in the liberal sciences was prohibited; and that parents were not allowed to send their children abroad for their education.

Education. — Since this people threw off the Spanish yoke, a considerable sum, which has been regularly increased from year to year, has been annually set apart for the general purposes of education. In 1824, the amount appropriated was between 90 and £100,000; and in 1825, more than

£125,000. — The whole number of primary schools in the province of Buenos Ayres, according to the latest official statement, is 105. These contain about 5000 children, two-thirds of whom are boys. At least thirty of these are free schools, taught on the plan of Lancaster, and the expence is defrayed by the government. The others are private schools, and are conducted, some on the plan of Lancaster, and the rest in the ordinary way. No less than seven of the schools are taught by foreigners.

The attention paid by the government to *Female Education* is particularly worthy of notice and commendation. A society of females of the first respectability, denominated "the Society of Beneficence," was lately established by public authority, and to it is committed the superintendence and direction of all the public schools for females, the house of orphans, and other public institutions intended for the benefit of young children and of the female sex. According to the latest statements, this Society had under its care six public schools, containing between five and six hundred female children. "One of the most interesting scenes," says our informant, "that I ever witnessed, was the annual distribution of premiums awarded by this Society to those of the girls who had excelled. The ceremony took place in a large church, on one of the days celebrated in memory of the revolution. The children from the different female schools were assembled and seated in rows in the middle of the church. The ladies of the Society sat in front, and seats were also reserved for the officers of government, among whom was the Secretary of State, who was present in the name of the governor, and distributed the rewards, accompanying them with suitable remarks. The spectacle, enlivened at intervals by music, was viewed, by the crowded audience around, with deep interest and high gratification."

According to the latest printed statement, which is that of 1824, the *University of Buenos Ayres* contained 419 students. The studies pursued here, and for which there are corresponding professorships, are Drawing, French, Latin, Ideology, Political Economy, Mathematics and Natural Philosophy, Medicine and Law. "I was lately present," says our informant, "when the rewards were distributed to the students of the collegiate department of the University. They were assembled to the number of about one hundred, with their respective professors, in a large hall of the institution. By previous invitation, a number of the most respectable inhabitants of the city, members of the National Congress and of the Provincial Legislature, officers of the army, judges, &c. attended. At an hour previously agreed on, the Secretary of State

entered, and was conducted to a seat provided for him, as President on this occasion. Soon after, the several students who had excelled, on being called, came forward, distinguished by particular badges. The Secretary then, in the name of the Governor, presented them the various premiums, consisting chiefly of books procured for the occasion, after which he delivered an address to the professors and students, and to the very respectable and highly gratified audience assembled on the occasion."

In noticing the seminaries of learning, we must not omit the academy founded by the Rev. Mr. Parvin, who was sent several years since to Buenos Ayres, on an exploring tour, by the American Board of Commissioners for Foreign Missions. At the opening of his institution, Mr. P. had five scholars, and the number has since been increased to sixty. They are the children of the most respectable families in the city; and it is worthy of special notice, that although their parents are Catholics, they are allowed, with scarcely an exception, to read the Bible under the instruction of Mr. P.

Increased desire for Knowledge. — There is an increasing taste for reading. As an evidence of this, it may be mentioned that a new, extensive, and very respectable bookstore, which has just been opened, has met with very liberal encouragement. — Within the last two years, the number of books imported from foreign countries, has far exceeded that of any former period. — At the commencement of the revolution in 1810, there was but one printing press, and one public newspaper in the whole country. Now there are in the city of Buenos Ayres alone, seven periodical papers, and copies of them are to be met with in all the coffee-houses and other places of public resort.

The increased desire for knowledge is also evident from the increase in the number of those who resort to the large public library which is constantly open for the benefit of the community. This library belongs to the State, and consists of about 20,000 volumes, in different languages, modern and ancient. It is composed of the library formerly owned by the Jesuits, and of the books collected in the different monasteries or purchased by the government, together with those presented by individuals, some of which are very valuable, particularly the donation of M. Bonpland, the well known associate of Humboldt.

Liberty of the Press. — So far as speaking of public men and political measures is concerned, the press in the province of Buenos Ayres is, and has for some time been, quite as free as in any part of the world. The establishment of a censorship, in imitation of the example of France, was proposed three or four years since, at a time of con-

siderable public excitement, but it did not meet the approbation of the Legislature. Writers in the public prints do not hesitate to expose the follies and absurdities of the Roman Catholic Religion, and the abuses of the clergy. — A few months ago, a writer, who, there is reason to believe, is himself a clergyman, commenced and carried on a series of papers, opposing the doctrine and celibacy of the clergy. — When the Pope's vicar arrived at Buenos Ayres, about two years since, the sanctity of his character was far from screening him from severe printed remarks, called forth by the suspicion that he was a tool of the Holy Alliance, sent, partly at least, to use his efforts to bring the country again under regal domination.

State of Morals. — Some idea of the state of morals may be formed from the fact, that in the Foundling Hospital there are always between two and three hundred inmates. One lady testified that in the course of six months, no less than five infants had been left at her door. Indecent language is so common, that the Government have found it necessary to prohibit it under a severe penalty, when used in the streets and in places of public resort. At the language of females, even in conversation with the other sex, the delicacy of the ladies of the United States would be shocked.

Morals of the Literary Institutions. — The literary institutions are in a wretched state, as far as relates to the morals of the pupils. Not long since, the President of one of these Seminaries advertised for a dancing-master to be employed professionally in the college; and it is a well known fact, that in one of the public rooms of the University of Buenos Ayres a billiard table is placed by the government of the institution, with a view, it is said, to afford the young men an opportunity to take exercise by playing billiards. But this is not the worst of the case. It is credibly stated, that the young men of the University return to their parents, and say, "our professor has told us there is no hell; we may, therefore, indulge in any excesses; we may do what we please without fear."

Morals of the Clergy. — The moral character of the clergy, with a few exceptions, is very low; and there are facts respecting some of them, which will be scarcely credited in the United States. A few months since, two clergymen, while travelling from Buenos Ayres to Mendoza, employed their time in gambling; and one of them, after losing his money, bed, bed-clothes, and wearing apparel, refused to surrender them, upon which a quarrel ensued, and they at length came to fisticuffs, and stripped the clothes from each other's back.

The character of the friars, two or three

years since, was such that the Government found it necessary to decree with respect to the only convent which it has not suppressed, "that on no account whatever, shall any friar be allowed to go out into the street without the previous permission of the President of the Convent, nor even then without being clothed with his cloak and hood, and taking a companion with him. Nor shall they be permitted to pass through the streets at night, nor remain all night out of the Convent, unless the spiritual necessities of some individual in or near the article of death require their presence, in which case the friar must have permission to attend him, in writing, from the presiding officer of the institution."

Amusements. — The Theatre is open regularly on the Sabbath, and is then better attended than on other days.

Cockfighting is a common amusement, and a house has been erected expressly for the accommodation of spectators. It is in the form of an amphitheatre, and will hold about 500 persons. The seats, which are usually well filled, rise one above another, so as to give all an opportunity to see, while below, in a circular area, the poor animals are placed; and while they are torturing each other, the spectators are seen eagerly betting, sometimes to the amount of fifty or an hundred dollars. These fights take place every Sabbath day, every Saint's day, and every Thursday, and continue from five to eight hours. A judge presides for the purpose of preserving order. — These exhibitions appear to be attended chiefly, although not wholly, by persons of the middle and lower classes. "On the occasion when I was present," says our informant, "I counted four or five clergymen; and I am told that as many as this number are usually present, and seem, by their betting, talking, and laughing, as much engrossed in the spectacle as any persons present. They certainly did when I saw them. Indeed, (I could have scarcely believed it, if I had not been an eye witness) a clergyman actually brought in one of the animals himself, and after exhibiting him to the spectators that they might bet understandingly, set him down to fight; and when the fight was over, took him up and carried him off; and all this without any signs of indignation being manifested by the populace — on the contrary his conduct seemed to be viewed with approbation."

In every coffee-house, and those houses are very numerous, there is at least one billiard-table, and it is constantly occupied. Cards are also common. Horse-racing is to be witnessed on the road near the suburbs of the city, almost every day, and especially on the Sabbath. Bull-baiting is still continued, and females are sometimes present to witness this barbarous diversion.

State of Religion.—Many French books, some of them infidel in character, have been introduced into the country since the revolution, and have poisoned the minds of many. The natural consequence has been, an indifference, if not an enmity, to religion.

There is a great degree of laxness in the observance of the Catholic forms and ceremonies. It is quite rare that an address is heard from the pulpit, except during Lent. In regard to attending mass, (which according to the Catholic discipline, is required two or three times a week) confession, and partaking of the sacrament, (which is required at least once a year,) &c. some of the older clergy, who were acquainted with the Church in former times, deeply lament that in these dark days, as they term them, requisitions so wholesome are by a number gradually increasing, wholly neglected. There has been also a deplorable change in the number, and in the character, of the attendants upon the public religious processions.

This laxness is attributed in part to the want of a good understanding between the Church of Buenos Ayres and the Pope. Soon after the commencement of the revolution, a bull, amounting almost, if not quite to excommunication, was, at the request of the king of Spain, issued against the rebellious colonies of South-America; nor have all the efforts made to appease the wrath of his Holiness been as yet successful, so far at least at Buenos Ayres is concerned. Little has been done by him for the benefit of his wayward children there. Since the death of the old Bishop in 1811, no one has been sent from Rome to take his place. An officer, who bears the title of Provisor, has indeed been appointed from time to time by the civil Government, to discharge some of the duties of a Bishop; but he has manifested little zeal, compared with what might be expected of a regular Bishop from Rome.

Till very recently, there is reason to believe that few of the clergy were in possession of the Scriptures in their native language. Their habits of inactivity are such, that many of them feel little disposition to acquire or communicate information; and the Government is so sensible of this, that they have lately passed a law making it the duty of the acting Bishop to require all the clergy to hold weekly conferences, in which some subject calculated to improve their minds shall be discussed.

To reform the various abuses which have sprung up within a few years, it has been recently proposed to assemble in some convenient place a grand Council of the Clergy of South America, to deliberate on the subject, and to adopt such measures as the present condition of the churches call for. This plan is advocated in a work recently writ-

ten by the venerable Dr. Funes of Cordova, known abroad well as at home, for the conspicuous place which he has always held in the different public bodies convened since the commencement of the revolution.

BURMAH.

THE following letters from Drs. Judson and Price, containing an account of their sufferings in Burmah, will, doubtless, much interest our readers. They are also taken from the *New York Observer*.

*British Camp, Yantabo,
Feb. 25, 1826.*

REV. AND DEAR SIR,

WE survive a scene of suffering, which, on retrospect, at the present moment, seems not a reality, but a horrid dream. We are occupying a tent in the midst of Sir Archibald Campbell's staff, and are receiving from him and other British officers, all manner of kind attentions, proportionate to the barbarities we have endured for nearly two years.

I was seized on the 8th of June, 1824, in consequence of the war with Bengal, and in company with Dr. Price, three Englishmen, one Armenian, and one Greek, was thrown into the "death prison" at Ava, where we lay eleven months—nine months in three pair, and two months in five pair of fetters. The scenes we witnessed and the suffering we underwent, during that period, I would fain consign to oblivion. From the death prison at Ava, we were removed to a country prison at Oung-ben-lay, ten miles distant, under circumstances of such severe treatment, that one of our number, the Greek, expired on the road; and some of the rest, among whom was myself, were scarcely able to move for several days. It was the intention of government in removing us, from Ava, to have us sacrificed, in order to insure victory over the foreigners; but the sudden disgrace and death of the adviser of that measure prevented its execution. I remained in the Oung-ben-lay prison six months, in one pair of fetters; at the expiration of which period I was taken out of irons, and sent under a strict guard to the Burmese head-quarters at Mah-loan, to act as interpreter and translator. Two months more elapsed, when on my return to Ava, I was released at the instance of Moung-Shaw-loo, the north governor of the palace, and put under his charge. During the six weeks that I resided with him, the affairs of government became desperate, the British troops making steady advances on the capital; and after Dr. Price had been

twice despatched to negotiate for peace (a business which I declined as long as possible,) I was taken by force and associated with him. We found the British above Pah-gan; and on returning to Ava with their final terms, I had the happiness of procuring the release of the very last of my fellow-prisoners; and on the 21st inst. obtained the reluctant consent of government to my own final departure from Ava, with Mrs. J.

On my first imprisonment, the small house, which I had just erected, was plundered, and every thing valuable confiscated. Mrs. J. however, was allowed to occupy the place, which she did until my removal to Oung-ben-lay, whither she followed. Subsequently to that period she was twice brought to the gates of the grave: the last time, with the spotted fever, while I was absent at Mah-looan. She had been senseless and motionless several days, when the providential release of Dr. Price, at the very last extremity, gave an opportunity for such applications as were blest to her relief. On my return, I was astonished to find her in the most emaciated, helpless state, not having heard a word of her illness. She, however, rapidly recovered, and is now in perfect health.

The treaty of peace was signed yesterday, by the respective plenipotentiaries, according to the terms of which, the province of Arracan, and the small provinces of Ya, Tavoy, and Mergui, in the south, are ceded to the British. It was this consideration chiefly that induced me to embrace the first opportunity of leaving Ava, where the only object I ever had in settling, was to obtain some toleration for the Christian religion,—a favour which I hope now to enjoy without leave from his golden-footed majesty.

Sir Archibald has assigned us a large gun-boat for our accommodation down the river, and we expect to leave this in a very few days. Respectfully yours,

A. JUDSON, Jun,

From Dr. Price.

Calcutta, April 7, 1826.

"I am happy to have it in my power to inform you of the health and safety of our dear brother and sister Judson. They are now in Rangoon, and are waiting to take passage to some port, under the protection of the British government. As for myself, I propose remaining in Ava, to take advantage of the present change of feeling in the Burman government. I think the prospect extremely fair for Missionaries, either under the British or Burman flag; and I cannot but look forward to no distant period, when, like Otaheite, they also shall shake off the trammels of superstition and idolatry, and join to seek the one living and true God. My dear partner enjoys good health, and is still

taking every comfort from the religion she has professed. I cannot say too much in praise of the kindness shown her by sisters Pearce and Lawson; she is now living with the latter, and fares in every respect as her own children. Poor sister Lawson! she has suffered a double bereavement—her husband and the daughter on whom she doted, taken away almost at one and the same time. Grief strongly marks her features, and her health is very bad."

The following additional particulars are copied from the *Christian Watchman*:

A letter of Mrs. Judson, dated at Rangoon, March 28, states, that they had been there a week, but had not concluded to which of the places retained by the English they should go. They were much gratified in learning that Mr. and Mrs. Boardman had arrived in Rangoon, as they would be ready to enter on the work, when a station for the Mission should be selected. There was a probability of establishing as many schools as could be supported. Four of the native Christians were with Mr. and Mrs. Judson, and others were daily expected. Their attachments were such, that they would follow our brother and sister wherever located. Ma-Menla, the distinguished Burman female convert mentioned in former letters, and her sister, appeared very well, acknowledging the special providence of God in preserving the lives of the prisoners. Moun-Ing, another Burman convert, seemed specially raised up for a blessing. He was, says Mrs. Judson, the only one, who for some time would carry food to Mr. Judson. He stood by them faithfully during their long confinement. Their sufferings were of such a nature that no one could form an idea of their severity, but those who were imprisoned with them. From all this wretchedness, Mrs. Judson rises in holy and bright perspective, concluding her letter, with confidence in God, in this language—"I trust the Burman Mission will yet prosper, and that you will from time to time be made joyful by the accounts of converted Burmese."

Mr. Hough had the prospect of remaining at Rangoon, as interpreter to the English Consul. Mr. and Mrs. Boardman were in good health, expecting shortly, with Mr. and Mrs. Wade, to join Mr. and Mrs. Judson in Missionary labour.

Mrs. Jones, late Mrs. Wheelock, mentions in her letter of April 12, that Rangoon is again given up to the Burmese, but the English retain several other places, to them of greater consequence. Mrs. Jones is engaged in the education of Native Females, and is very useful.

DOMESTIC.

NORTHERN BAPTIST EDUCATION SOCIETY.

THE Annual Meeting of this Institution was held August 2, when a Sermon was preached by the Rev. James Acworth, A.M. of Leeds, from 2 Cor. vi. 1. The following extracts are taken from the published Report.

Report of the Examining Committee.

The progress made by the Students, during the past twelve months, in that department of general knowledge which comes under the cognizance of the Examining Committee, is, they conceive, on the whole, respectable and satisfactory. If necessitated to qualify this statement by individual exceptions, they would fain believe that such exceptions, so far from being indications of a general spirit of inattention, are rather to be looked on as the unavoidable consequence of an exclusive application to other branches of learning, and of course, a proportionably greater proficiency in them. But if the truth compel the Committee thus to qualify their Report, they feel peculiar satisfaction in being able to assure the friends of the Institution, that with these exceptions, the advances of the Students in classical literature are such as to justify a continuance of the most liberal support, and to warrant the most enlarged expectations of still increasing benefit from its application.

The following books have been read during the past year; and the Students were examined in them:—

First Class.

Hebrew, Chaldee, Syriac—Rev. T. Morris. First seven chapters of Daniel. Ditto, Grammar—Third chapter of Matthew—Part of the sixth ditto—and eighth chapter of the Acts. *Greek*—Orations of Demosthenes—That part of the first Philippic, which is in the Græca Majora—The first and second Olynthiacs—Part of the Medea of Euripides. *Latin*—Part of the first book of Cicero de Officiis, thirty Sections—Satires of Horace, first book—Juvenal, the fourth Satire.—Went through the third book of Euclid, and did a little in Algebra.

Second Class.

Hebrew—Exodus, five chapters—2 Chron. five chapters—sixteen of the Psalms—Isaiah, four chapters. *Greek*—Homer's Iliad, first book—part of the second, with scanning—Xenophon's Cyropædia, second book. *Latin*—Virgil's Æneid, sixth book—Tacitus de Moribus Germanorum—Horace's Odes, part of the first book.

Third Class.

Hebrew—Six chapters in Genesis, and three in Exodus. *Greek*—Extracts from

the Septuagint—Lucian's Dialogues, and Anacreon's Odes, both from the Analecta Minora. *Latin*—Virgil's Æneid, first book—Part of Sallust's Cataline. This class has done well in Mathematics; and advanced to Fractions in Algebra.

Fourth Class.

Hebrew—Grammar. *Greek*—Three chapters in John—eight in Romans—History of Joseph, from the Septuagint. *Latin*—Cæsar's Commentaries, first and second books—Ovid's Metamorphoses, first book.

Fifth Class.

Greek—Grammar. *Latin*—Eutropius, four books—Cornelius Nepos, two books.

In conclusion, your Committee have to express their decided approbation of the proficiency of the Students, and their entire conviction of the efficiency and manifest ability of the Tutors in the discharge of their official duties.

J. FAWCETT. J. JACKSON.

I. MANN. W. FAWCETT.

J. ACWORTH.

President's Report.

Twenty-nine Students have, during the whole or a part of the last year, pursued their studies under the patronage of this Society: namely, Messrs. Robert Thompson, and Joseph Burton, for the former months of it.—Abraham Nicholls, Thomas Morris, William Davies, John Yeadon, Benjamin Evans, William Jones, Hugh Jones, David Griffiths, Strickland Frearson, John Dawson, Benjamin Francis, Isaac New, James Edwards, William Liddell, Titus Reynolds, John Jordan, Thomas Thomas, William Miles, John Davies, for the whole of the year.—Charles Thompson, William Humphries, Thomas Frearson, James Blackburn, and Henry Morgan, for the greatest part of it.—James Allen, Henry Shellshear, and Charles Hill Roe, for the latter months of it. In addition to these, Messrs. Benjamin Wheeler, for the whole, and Richard Gough, for the last half of the year, have been supported by their friends.

They have conducted themselves with propriety, have applied with diligence, and bid fair for usefulness in the church of God.

Robert Thompson, is supplying the church at Bedale, where it is hoped he will settle. Joseph Burton has accepted an invitation from the Church at Canterbury, and has been ordained over it. William Humphries is supplying the Church at Baintree, in Essex, where he is likely to settle. Abraham Nicholls has been recently ordained as Pastor of the Church at Keighley. Charles Thompson has been ordained as Pastor of the Church at Halifax. Thomas Morris is supplying the Church at White's-row, Port-

sea, where it is likely he will settle. Thomas Frearson, who has been compelled to discontinue his studies through ill health, is soon to be ordained as Pastor of the Church at Tottlebank. And Benjamin Evans, though his time at the Academy is not yet expired, has obtained the permission of the Committee and Tutors to leave it in order to accept the invitation of the Church at Scarborough, of which he is soon expected to become the Pastor. At the close of no former year has the Academy furnished ministers likely to fill so many important situations. The remaining twenty-one, as also Mr. Richard Gough, solicit the patronage of the Society for the ensuing year.

ASSOCIATIONS.

SOUTH DEVON AND CORNWALL.

At Truro, May 11 & 12. Sermons were preached by Messrs. Burchell (John xiii. 35.), Horton (1 Pet. i. 23.), and Nicholson (Matt. xxiv. 14.). State of the Churches during the past year—Baptized, 64—Clear increase, 29. Total number of members, about 1421. Subject of the Circular Letter, "*The nature of the prosperity of a Christian Church, and the best means of promoting it.*"

ISLE OF ELY.

ON Wednesday, the 15th of Nov. the ministers, both Independents and Baptists, in the Isle of Ely and its vicinity, held their half-yearly meeting at Ely, in the Meeting-house belonging to the connexion of the late Lady Huntingdon. Rev. Mr. Howlett of Stretham, prayed in the morning, after which Rev. Mr. Compton of Isleham, General Baptist minister, preached from Acts xv. 3. In the afternoon, the Rev. Mr. Ward of Soham prayed, after which the Rev. Mr. Reynolds of Isleham preached from John iii. 30. In the evening the Rev. Mr. Shepard of Burwell prayed, after which Mr. Samuel Green of Bluntisham preached from Gen. xlix. 10.

ORDINATIONS, &c.

OLDHAM.

Mr. Thomas Thomas was ordained over the Baptist Church, Oldham, Lancashire, Jan. 5, 1826. Mr. J. Birt delivered the introductory discourse; Mr. Allison of Ogden, proposed the questions to the church and minister; Mr. J. Jackson of Hebden Bridge offered the ordination prayer, with imposition of hands; Mr. Stephens of Rochdale

delivered the charge, from 1 Tim. iv. 6; and Mr. Bottomley of Stayley Bridge, and Mr. Galland (Independent) engaged in the devotional part of the services. In the evening, Mr. Jackson preached to the Church, from John iii. 8. and Mr. Allison also from Phil. iii. 14.

GARWAY.

JULY, 1826. Mr. James Evans was publicly ordained to the pastoral office, over the Baptist Church at Garway, Herefordshire. Mr. E. Nicholls, Independent, commenced the service with reading the Scriptures and prayer. Mr. Rees Davis of Monmouth, delivered the introductory discourse, asked the usual questions, and received the confession of faith. Mr. Fry of Coleford offered up the Ordination prayer, after which Mr. W. Williams of Ryeford, delivered a solemn Charge, from 1 Cor. iv. 2. Mr. Fry addressed the Church, from Phil. ii. 29. "Receive him therefore in the Lord." Mr. Williams closed by prayer. Mr. E. Nicholls preached in the evening.

TOTTLEBANK.

ON Sept. 6, 1826. Mr. T. Frearson, late Student at Bradford Academy, Yorkshire, was ordained to the pastoral office over the Particular Baptist Church at Tottlebank, near Ulverston, Lancashire. The service was introduced by Mr. Davies of Ulverston (Independent), by reading the Scriptures and prayer. Mr. Godwin, Classical Tutor of the Academy, Bradford, stated the nature of a Gospel Church, asked the usual questions, &c. Mr. Mann of Shipley offered up the Ordination prayer, with imposition of hands. Dr. Steadman delivered the Charge to the Pastor, from John xix. 15, 16, 17. Mr. Harbottle of Accrington, preached to the Church, from Col. iv. 11, latter part. Mr. Bennett of Accrington, concluded with prayer. Mr. R. S. Frearson, Student at Bradford, gave out suitable Hymns. In the evening Mr. R. S. Frearson commenced the services by reading and prayer. Mr. Mann preached a discourse to the Deacons, from 1 Tim. iii. 8, 9, 10. Mr. Godwin preached to the people, from Heb. vii. 25, and concluded with prayer.

SWANSEA.

ON Wednesday and Thursday the 18th and 19th of October, a large and commodious place of worship was opened, for the use of the English part of the church, formerly under the pastorate of the late Rev. J. Harris, at Swansea, Glamorganshire; who have peaceably and amicably separated from their brethren, for the purpose of forming

this new interest. On Wednesday evening, the Rev. Jenkin Thomas of Cheltenham preached from Acts xii. 24. Thursday morning, the Rev. W. Winterbotham of Horsley preached from Psalm lxxxix. 15, 16, 17. In the afternoon, the Rev. Christmas Evans preached (in Welsh) from 1 Tim. iii. 16; and in the evening, the Rev. J. Thomas preached from Neh. x. 39, last clause. The devotional parts of the services were conducted by the Rev. Messrs. Newman, T. S. Brittan, and J. Buckley, Ministers of the different Dissenting Denominations in the town, who severally manifested a most lively interest in the whole meeting. The congregations were large, and the exercises highly gratifying. About £43. was collected at the different services. The necessity of the erection of this place has arisen out of various circumstances, among which may be noticed, the greatly increased population of the town, within the last few years; the inconvenience of two congregations of different languages worshipping in one place: a serious evil which resulted from this was, that each congregation heard but one sermon on the Sabbath-day, and the old meeting-house was frequently found too small for their separate uses. In the year 1821, therefore, a few individuals determined on forming a penny a week subscription, for raising a fund, in order to remedy the inconvenience as soon as circumstances would warrant their entering upon the erection of a new place. In August 1825, a suitable piece of ground having been fixed upon, they leased it, and commenced building. The situation is eligible and central. The ground is 230 feet by 110. The house is 70 feet by 44 within, and a large vestry, used as a Sunday School room, is added. The friends have by exertion collected among themselves and in the town, about £700; but as a very considerable debt remains, and their number as a church being as yet comparatively small, they hope an appeal to their brethren and friends in England and Wales will not be made in vain. On the Sabbath following the opening, fifty-four persons, who had previously applied for, and had received an honourable dismission from the parent church, were regularly organized, and acknowledged each other as members of the new interest, by giving to each other the right-hand of fellowship. After this they proceeded to the election of deacons, when three of the brethren were called and set apart to the office. The whole of this interesting service was conducted by the Rev. W. Winterbotham, who improved the opportunity by an address to the infant church. The place is now supplied by the Rev. Robert Oxlad. The attendance is animating by its numbers, and gratifying by

the visible and marked attention paid to the doctrines which are according to godliness.

J. S.

LEEDS.

ON Wednesday, October 25, a new Baptist Chapel was opened for divine worship, in South Parade, Leeds, Yorkshire. The Rev. James Marshman, D.D. from Serampore; the Rev. S. Saunders of Liverpool; and the Rev. T. Raffles, LL.D. of the same place, officiated on the occasion. In consequence of the largeness of the attendance, the evening service was held in Queen-street Chapel (a new Independent place) kindly proffered for the purpose. The Collections, including £42. raised the following Sabbath, when Dr. Marshman, the Rev. R. W. Hamilton of Albion Chapel, Leeds, and the Rev. G. C. Smith, late of Penzance, engaged, amounted to rather more than £260.

It may, perhaps, be mentioned to the credit of the projectors of this edifice, worshipping at the time in a place fully adequate to accommodate them, and in every respect, save locality, which is extremely bad, and has ever proved a serious hindrance to their prosperity, well suited to their wishes, that before the foundation-stone of it was laid, they had contributed among themselves a sum, which in conjunction with the estimated price of their old place, and the anticipated proceeds at the opening of the new one would, they confidently calculated, repay the expence of raising it. Owing, however, to the great depreciation which property has since sustained, it is doubtful, whether their calculations will be completely realized or not. Their late place of worship is not yet sold, and rather then sacrifice it, they feel disposed, *if possible*, to retain it, and attempt after a little time to found a second Baptist Society in this large and populous town. To do this will require no small additional efforts; and they are apprehensive that they shall not be able to bear the entire burden of them themselves. According to a resolution entered into at the commencement of the undertaking, they are determined to possess their new place free of every incumbrance, and if this cannot be accomplished without disposing of the old one, they will feel themselves constrained, though very reluctantly, under existing circumstances, to sell it.

J. A.

To Correspondents.

OWING to an oversight, there have been introduced into the discussion, in some late numbers of the Magazine, respecting the admission of members into churches, some personalities, to which the Editors refer with regret, and which they respectfully urge upon their correspondents in future to avoid.

ED.

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